Souvenir Notes
of
Watch Tower Convention
at
Cincinnati, O.

February 23—March 1
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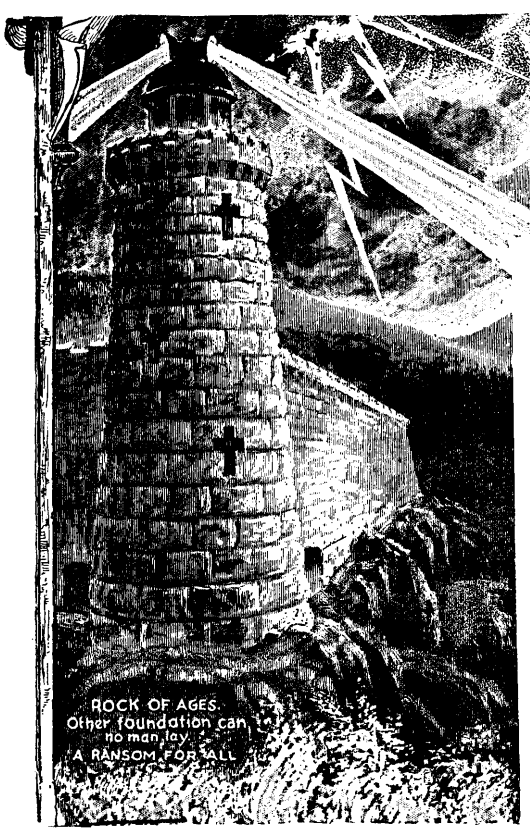
Souvenir

(Notes from)

Watch Tower Bible and Tract Society's Convention



To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

THIS WORK IS DEDICATED

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

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Cincinnati, Ohio

February 23—March 1

Special Notices

For some special notices
see close of the Report

DEAR FRIENDS:

It gives us much pleasure to be able to send out another "SOUVENIR" REPORT.

We trust those who were not privileged to be present in person will in a measure be compensated by the reading of these notes. It was surely a "REJOICING" convention, and the marked contrast between truth and error, as there demonstrated, caused our hearts to overflow in gratitude to the dear heavenly Father, that we have been "called out of darkness into His marvelous light," permitted to see the glorious features of His wonderful Plan of the Ages for the blessing of all the families of the earth, and that we, if we make our calling and election sure, may have part in this work of blessing.

While it is necessary to have someone's name attached to this report, for the purpose of attending to the business details connected with it, we wish to impress upon the minds of all that much credit is due to a number of brothers and sisters, who have assisted in various ways, and made it possible to issue the report.

We shall be glad if the Lord uses this "Souvenir" in any way to assist some of the friends in making their calling and election sure, and it is with that desire in mind that we send it out.

Yours in fellowship and service,

DR. L. W. JONES,
2024 Washington Blvd.
Chicago, Ill., U. S. A.

Convention of Believers in the Atonement Sacrifice of Christ "A Ransom for All." Cincinnati, Ohio, February 23--March 1, 1908.

As soon as it was learned that there was to be a Convention in connection with the debates at Cincinnati, arrangements were made by the Chicago friends, with the Monon and C. H. & D. R. R. for special cars and every effort possible was put forth to encourage as many as possible to attend the Convention and Debates, not only for the benefit they would personally get from so doing, but to assist by their presence at least to hold up the hands of our beloved Pastor, as he endeavored to present our heavenly Father's loving plan for the recovery of man from sin and its effects.

Accordingly, advertising matter was sent throughout the middle west, and as Chicago is a central point, many friends joined us for the trip; they came from Kansas, Nebraska, South Dakota, Iowa, Wisconsin and Illinois.

After a parlor meeting, where there were about eighty present, and at which our dear brother George Draper gave an address, we went to the depot and about sixty of the friends started for the Convention.

The Monon and C. H. & D. R. R. provided us with two splendid sleeping cars and one large coach and all were made comfortable. This road runs four fast trains each day between Chicago, Indianapolis, Cincinnati and Louisville, and also makes special connections for tourists going to Florida and other points in the South, and they will be pleased to supply free full particulars upon application at their city ticket office, 182 S. Clark St., Chicago. Their trains make such good time and their facilities are such that the government has selected this road to carry the United States mail. They pulled us into Cincinnati on time, in fact we made the trip in nearly four hours less time than did some of the friends who went on other roads. We used the same road for our return trip. Many of the friends left Cincinnati the night before we did, but we left Cincinnati with forty-four of "like precious faith" in one large, handsome car, and the entire day was spent in fellowship and the singing of hymns.

Upon our arrival at Cincinnati, we were met at the station by our dear Brother Banks, who directed us to the hall where we left our baggage, and then proceeded to get some breakfast, returning to the hall for the opening session of the Convention.

The hall in which all the sessions of the Convention and also the six debates were held is known as "Music Hall," a splendid auditorium with a seating capacity of 3,600. However, there probably were not many over 2,000 present at any one session.

The Convention opened with about 300 of the friends present, but others kept coming during the week, so that in all there were nearly 600 present; they came from all parts of the United States and from Canada.

HOW THE DEBATES WERE REPORTED TO THE NEWSPAPER.

"In the time of the end, knowledge shall be greatly increased."

It will doubtless be of interest to the friends in general to know how it was possible to get the debates reported and in the hands of the printers each night, and in time for the morning issue of the paper. We will therefore briefly state how it was done, which of itself is another sign of the times in which we are living.

We will first state that, after considerable negotiating on part of the **Watch Tower Bible and Tract Society**, the **Cincinnati Enquirer**, one of the largest and most widely known papers in the United States, consented to publish the debates, provided copy was furnished them.

The Lord works in a mysterious way, His wonders to perform, and when He wants someone to do a certain work, He can find that person or whoever He needs. Brother A. E. Williamson, of the Bible House, had charge of the work, and it was suggested that possibly Brother Geo. M. Huntsinger, of Independence, Kansas, would be able to assist, as he is recognized as one of the best court reporters in the country. So, upon corresponding with Brother Huntsinger on the subject, it was found that fifteen heavy damage suits that were to be tried in February in the court in which he is reporter, were settled outside court, thus cutting short the February term of court one week, just the week of the convention. Brother Huntsinger was only too glad to assist in the work, and therefore he and Brother Williamson reported the debates verbatim. They two, by the way, were the only stenographers present who were able to report the speakers; other reporters were present and attempted to do so, but the speakers were too rapid for them.

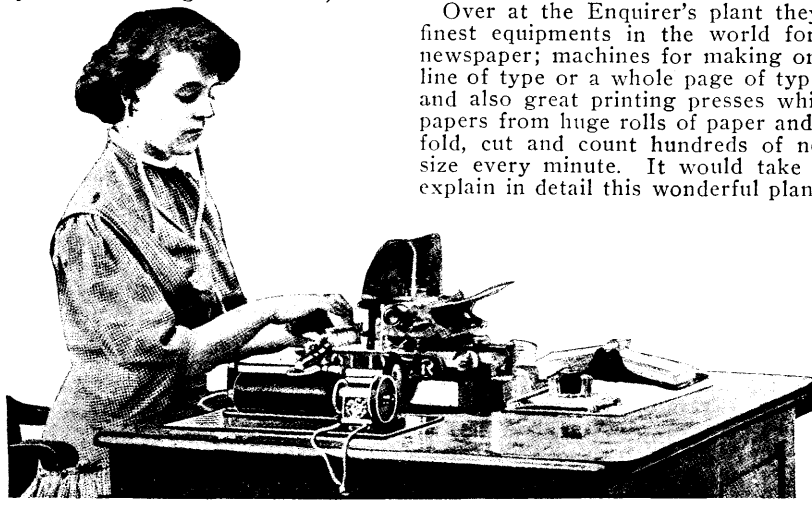
The great light of knowledge that has been shed abroad on everything, including the modern inventions, we believe to be for the express benefit of the harvest work, although other people are allowed to use them, nevertheless they belong to us, "All things are yours," but of course we pay the other people some tips (so to

speak) for making them and taking care of them for us.

Among other inventions of the present time is the wonderful graphophone, an instrument which records all sounds, including the human voice, and which can be reproduced at will and as many times as desired.

One of the best machines of this kind is that made by the **Columbia Phonograph Co.**, and their representative at Cincinnati, O., Mr. S. H. Nichols, kindly furnished two recording and two reproducing or transcribing machines and installed them in some rooms near the speakers.

A wax cylinder is put in a machine, the cylinder is then caused to revolve by means of an electric motor, and while revolving the matter to be dictated is spoken into the machine through a speaking-tube. At the end of the speaking-tube and in contact with the wax cylinder is a special little instrument which the sound of the voice causes to make a mark on the wax cylinder. This cylinder can then be put in another machine on which is another little instrument, which, as the cylinder revolves, passes over the little marks on the cylinder made by the recording instrument, and



thus reproduces the sounds that were previously made. The first machine is called a "recording" machine while the second is called a "reproducing" machine.

Now as to reporting the debates: As soon as one of the stenographers took a portion of the debate, he would retire to the room where the recording machine was and would dictate into the machine, from his short-hand notes, the portion of the debate he had taken down, as per the accompanying cut, above.

As soon as the cylinder was full, it was taken to another room where the reproducing or transcribing machines were. In this room were two young ladies with typewriters, who would listen through rubber tubes to what the machines had to say, and then write out the matter on their typewriters, as per accompanying cut, below.

The other stenographer, in the meantime, was taking down in short-hand more of the debates. Thus by the time the debates were over for the evening, part was already written out, ready for the printers.

To expedite matters, the Enquirer had a man at the hall ready to receive the copy as soon as the young ladies wrote it off; he would take a few pages, jump into a cab and rush off to the newspaper office, and by the time he returned a few more pages would be ready. Thus the debaters, stenographers, dictators, transcribers and newspaper people were at times all working at the same time.

Over at the Enquirer's plant they have one of the finest equipments in the world for printing a large newspaper; machines for making one type, or a whole line of type or a whole page of type in a few seconds, and also great printing presses which print the newspapers from huge rolls of paper and which print, paste, fold, cut and count hundreds of newspapers of large size every minute. It would take a large booklet to explain in detail this wonderful plant.

We mention these facts and details in order that the friends might appreciate more fully, if possible, the great contrast in the methods the Lord uses today with the modern inventions, compared with the slow methods of spreading the Gospel in the days of our Lord and the Apostle Paul.

A program of the entire convention follows, and a report of each session is given in its proper order. Lack of space prevents a report of the Praise and Testimony meetings, of which there were four, and all of them very much enjoyed.

PROGRAMME.

SUNDAY, FEBRUARY 23

9:30 A. M.—Praise Service and address of welcome by Brother H. K. Blinn, the representative of the local Church, introducing Brother A. H. MacMillan, Chairman.

11:00 A. M.—Discourse by Brother C. T. Russell. Topic, "Man's Plans versus God's Plans."

2:30 P. M.—Discourse by Brother J. F. Rutherford.

7:30 P. M.—Debate between Elder L. S. White and Pastor C. T. Russell. Proposition 1. The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life. L. S. White affirms. C. T. Russell denies.

MONDAY, FEBRUARY 24

10:30 A. M.—Praise and Testimony Meeting.

2:30 P. M.—Discourse by Brother Paul S. L. Johnson.

7:30 P. M.—Debate. Proposition 2. The Scriptures clearly teach that the dead are unconscious between death and the resurrection—at the second coming of Christ. C. T. Russell affirms. L. S. White denies.

TUESDAY, FEBRUARY 25

10:30 A. M.—Address to Colporteurs.

2:30 P. M.—Discourse by Brother Geo. Draper.

7:30 P. M.—Debate. Proposition 3. The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration. L. S. White affirms. C. T. Russell denies.

WEDNESDAY, FEBRUARY 26

10:30 A. M.—Colporteur Meeting.
2:30 P. M.—Discourse by Brother C. A. Wise.
7:30 P. M.—Debate. Proposition 4. The Scriptures clearly teach that the First Resurrection will occur at the second coming of Christ, and that only the saints of this Gospel Age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved. C. T. Russell affirms. L. S. White denies.

THURSDAY, FEBRUARY 27

10:30 A. M.—Praise and Testimony Meeting.
2:00 P. M.—Discourse by Brother S. J. Arnold.
3:30 P. M.—Discourse by Brother H. C. Rockwell.
7:30 P. M.—Debate. Proposition 5. The Scriptures clearly teach that immersion in water "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sins. L. S. White affirms. C. T. Russell denies.

FRIDAY, FEBRUARY 28

2:30 P. M.—Water Baptism of Those Desiring It.
7:30 P. M.—Debate. Proposition 6. The Scriptures clearly teach that the second coming of Christ will precede the Millennium; and that the object of both—the second coming and the Millennium—is the blessing of all the families of the earth. C. T. Russell affirms. L. S. White denies.

SATURDAY, FEBRUARY 29

10:30 A. M.—Praise and Testimony Meeting.
3:00 P. M.—Discourse by Brother J. D. Wright.

SUNDAY, MARCH 1

10:30 A. M.—Discourse by Brother A. E. Williamson.
3:00 P. M.—Discourse by Brother C. T. Russell. Subject, "The Oath-bound Covenant."
7:30 P. M.—Love Feast.

REPORT OF WATCH TOWER BIBLE AND TRACT SOCIETY'S CONVENTION AT CINCINNATI, OHIO FEBRUARY 23--MARCH 1, 1908

Under Auspices of Watch Tower Bible and Tract Society, Allegheny, Pa.

SUNDAY, FEBRUARY 23

9:30 A. M.—Convention opened by the singing of Hymn No. 1, "All Hail The Power of Jesus Name." Address of Welcome, by Bro. H. K. Blinn, of the Cincinnati Ecclesia.

DEAR Friends: Good Morning! Now I want to try to tell you how we welcome you here in Cincinnati. It seems to me as though God has just taken the cornucopia of love and blessings and turned it upside down upon Cincinnati. We have for years been longing and praying for two things in Cincinnati. There are not many of us here—there are not many of us any where, you know. We have been praying for Colporteurs to come here. I think the Lord was trying our patience in that respect, and this year they came down upon us like an avalanche. We have been having fifteen or sixteen of them here disseminating the truth in this great city. We have been longing and praying for a general convention. It has seemed to us four or five times in recent years, when our dear brothers have been here holding one day conventions, and we have seen the possibilities of the crowds that would come, that certainly we have been in a position to receive one of the great conventions of the Truth people. But we had almost despaired. However, the Lord works order out of chaos, and without any arrangement of our own, and in fact without any suggestion of our own (I am almost ashamed to say it) we received the announcement that one of the most wonderful conventions of any sort whatever, political, social, economical, or religious, was not only to be here in Cincinnati, but was almost upon us.

Grace to you and peace from God our Father and our Lord Jesus Christ!

I think possibly each one of us has found the time in our lives when we tried to talk and could not do it—times of joy and gladness—times of sorrow, also although our sorrow is comparatively joy, because we sorrow not as those who have no hope. Some of our dear friends since our convention at Niagara Falls have had reason to experience sorrow, yet I am sure it is that sorrow that I have just mentioned, for our hope is so grand and so transporting.

In thinking over this gathering today, it seems to impress me as something on the order of a home gathering to our Father's House. Of course we do not see our Father here in person, neither do we see our elder Brother, but we are all brethren, and we see one another. Blest be the tie that binds our hearts in this holiest of bonds! Truly indeed did our Master say that the Truth would separate us from father and mother, and from husband, and from wife even, and from those who are most dear to us; but, like Job of old, haven't we received a hundred-fold—yea a thousand-fold—more than what we lost? And as the thought came to me of our coming together in a home gathering, it seemed very true to me that we are near the close of our course, for it will only be a few years, if what we believe is true, when it will be with us as it is with the earthly family coming together at Thanksgiving time to the great feast. And I said to myself, how are we coming? How are we robed? How are we decked? Not in the filthy robes of our own righteousness, but, thank God, we are covered by the righteousness of our dear Redeemer and Lord imputed to us, and blessed is that man who has that righteousness imputed to him.

We are coming here to feast. That means we have something to eat. What is our table? The Scriptures speak of two tables; I do not need to mention the other table, or what is on it, but our table is filled full of something; we all know about that. It is covered, too, with the linen table cloth, and we are going to partake of the most delicious viands at this time from God's Word; we are going to have truth spread before us of all kinds. All the members of the family are not of the same age; we have babes, little folks, young people, and we have the people of middle age, and we have the uncles and aunts, as it were—although we are all brethren; so we have food for all ages in this great brotherhood. For those who are just entering into this truth, the light of God's truth which is shining into our hearts, who have not yet entered into the condition where they will be able to partake of the

stronger meat, there will be plenty of milk served. And we will also have the solid food for those who are able to masticate and digest it, and it will build us up and make us stronger; and we will have plenty of the true bread which comes down from above.

A good many people, in eating their meat, like olive oil—the oil of peace, the oil of gladness, to help masticate and digest their food properly. I know it will be spread on the table today.

Although we are not intemperate, we will have wine on our table; we will have the strong doctrine which those who are able to give a reason for the hope which they have in their hearts will be able to partake of and make them still stronger.

When I was a boy, one of the earliest ideas that impressed itself on my mind was one that my grandfather had given to me,—let your conversation be pleasant at the table; it helps to masticate the food, and helps to digest it. We want to masticate the truths that are going to be handed out by those whom the Lord has chosen at this time to disseminate the truths for the household of faith in this due season. So with this joyful conversation, and partaking of the oil of gladness, we know that the feast will be a most beneficial one, building us up in the most holy faith.

Then we are going to have desert; we are going to have fruit—and what will it be dear friends? I trust it will be the fruit of the Spirit—Love. I know that will be present. By this shall all men know that ye are my disciples, because ye have that great and most important thing in the world—Love.

Joy. Yes, we shall have joy.

Peace. We will have peace—the peace of God which passeth all understanding. Peace which the world cannot give to us, and, thank God, cannot take away.

Forbearance. Yes we must have forbearance. There may be occasion during this great convention, especially in view of the peculiar circumstances which bring us together at this time, for us to exercise that spirit of forbearance. Let us speak the truth in meekness and in fear. Remember that injunction, dear brethren.

Kindness. O yes, we will have kindness.

Goodness. Certainly, we hope to develop that in our hearts.

Meekness. Yes, has not the Lord blessed us with this wonderful knowledge? Has He not given us wisdom? It is not the wisdom of this world, but the wisdom from above that is first pure, then peaceable, then gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Self-control. O how the flesh does lust against the spirit! Dear brethren, I am sure we are all going to be on our guard to exercise the spirit of self-control. Let us not forget for one moment the peculiar and important circumstances that bring us together at this time, and remember that we should speak the truth in love, and meekness, and in fear.

When we were boys and girls we went to tables spread full of good things, and we just ate all we could, and we saw some more things left on the table, and what did we do? We just stuck some of the things in our pocket to eat after awhile. As we go away from this convention, I believe we are going to put a good deal of this fruit in our pockets—going to take away some of the delicious fruits that are spread on the table, and which we trust we are developing in our lives—the fruits of the Holy Spirit. Let us do that, dear brethren.

I wish I could tell you in better words how we of the Cincinnati Ecclesia welcome you to our city and to our hearts, how we have prayed for each one of you coming to this convention, and how we are praying for you today; and we believe each one of you has been praying for us and for our dear brother who has helped us in this race for the mark of the prize of high calling. And again I say welcome, welcome!

I take great pleasure in introducing a brother who is known to probably all of us—our dear brother A. H. MacMillan, who is to be the chairman of the convention.

Address of Welcome on behalf of the Watch Tower Bible and Tract Society, by Bro. A. H. MacMillan, Chairman of the Convention.

DEAR Brother Blinn, and Friends of the Convention: I cannot find words to express the emotions of my heart as I stand before you this morning to welcome you on behalf of the Watch Tower Bible and Tract Society. I know all of your hearts are overflowing with gratitude to the Lord that we are privileged to come to this great convention, and that you are all expecting great things during this week at Cincinnati.

As Brother Blinn suggested, this will be one of our most wonderful conventions; it will have one feature differentiating it from any other convention we have ever had, and that special feature will be the debates we will have in this hall each evening of this week until Friday. This will be a new experience for many of us, and during the week we will be thrown together with many people who do not understand the glorious Plan of Salvation, as we do; and as Brother Blinn suggested, and I would like to add another suggestion along the same line: we should be very careful in our intercourse with them that we heed the Apostle's admonition when he tells us to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asks us a reason for the hope that is within us, with meekness and fear—reverence. Some of us are apt in our zeal for the truth and for the Lord to use the sword a little bit too harshly; we may forget ourselves for a moment, and the flesh get the upperhand of us, and we would like to show them how much we know about the plan; we want to silence them immediately. That won't do for us, dear friends. We all know that we are ambassadors for the Lord Jesus Christ, so let us try to have that thought before our minds during this coming week as we have intercourse with the various ones that come here. Let us seek in meekness and reverence to tell them of the glorious hope that we have within us, and as the Apostle Paul admonished Timothy in the 2nd Epistle, 2nd chapter. "But foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil" Now that is a good admonition for all of us during this week, that we may in meekness and reverence instruct those that oppose themselves.

The newspapers of Cincinnati, when commenting on the debates on one occasion said that these Bible debates were gotten up with a view of entrapping Mr. Russell and exposing his views to the public. I thought, my, that is just what we have been trying to do for the last thirty years—trying to get these views before the public. We are glad to have the newspapers assist us in that matter for we are not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation unto all those who believe it.

Now while we are feasting together on the good things Brother Blinn has been speaking about, let us not forget the dear friends who are at home. I learned a good lesson last summer along that line. I did not have the privilege of attending any of the general con-

ventions, so I learned how to sympathize with those who have to remain at home, and how eager we were to see the first ones who returned, to find out all about the little details of the convention, and hear about all that was going on; and how our hearts did burn within us as they told us of the good things.

As Brother Blinn told us, while we are rejoicing together, our dear Redeemer is here with us; although not seen, nevertheless. He is here, and this feast we are going to enjoy during this whole week is one of the strongest evidences that our Redeemer is here. The time has come for his **parousia,** and, thank God, we are among the class who are able to discern that, and to realize the blessedness which the Prophet spoke about, "O the blessedness of him that waiteth and cometh to the 1,335 days." Thank God, the 1,335 days have come, and we are all rejoicing in the glorious things that are provided for us. As the Master said to the disciples as He was going away, I am going to leave you; you will be sorrowful for a time, and the world will rejoice, but I will come again—and what will happen then? Why, your sorrow will be turned into joy.

Our Lord said on another occasion that when He would come the second time He would gather us together in heavenly places, making us to sit down to meat, and He would come forth and serve us. Have we been served? Yes, indeed, everyone of us. We realize that He is here, and we are in the heavenly place. Now, mark you, we are to sit down together in heavenly places in Christ Jesus. Which of the heavenly places are we in? You would all answer the Holy Place. That is the place where the candlestick showed forth its light. There is where the shew-bread was for the priests to partake of. Through consecration we have entered the Holy Place, the dear Redeemer is present and serving us with the light, and serving us with the shew-bread, the food. Our Lord tells us in the 23rd Psalm, Thou preparedest me a table in the presence of mine enemies. That seems to be especially true at this present time. The table is spread for us as Brother Blinn suggested; it will be spread throughout this week, and O, what bounties that table will contain! Every well regulated banquet has certain courses to be served. How many courses is this banquet going to have? I know what you are thinking about. How many courses has the Lord's table? Seven courses. How many of them have we partaken of so far? We have had six of the courses, and the meal will soon be over. By and by we will have the seventh, the last. The feast will then have been ended, and then what are we going to do? The Master said, "In my Father's house are many mansions." Are you going to get one of those mansions? No, there are none good enough for you. Our Master said, In my Father's house are already many mansions, but I go to prepare a place for you, and if I go away to prepare a place for you I will come again and receive you that where I am there ye may be also. So, dear friends, after the banquet is over, after all the feasting has ended, we are going to the mansion especially prepared for us. Praise the Lord! What a glorious gathering that will be.

Now we might notice a few things Brother Blinn suggested concerning the table. When we sat down to the table the Master spread, we did not begin with the desert. Some people, you know, begin at the book of Revelation and take that first; then they get a little of the first course and mix it in, and you can imagine if you took your preserves and pie and put salt and pepper and some ketchup on them, they would taste badly. Now, salt and pepper are all right in their places, but they do not work very well in preserves, or on the pie. So, it has been for the last two thousand years; the Lord's people have been around the table and they have gotten things all mixed up,—got the pepper where it did not belong, and the ketchup where it did not belong, and as a result their stomachs have suffered; and as Brother Blinn suggested, we do not need to tell you anything about that table; the Prophet Isaiah describes it in the 28th chapter, the 8th verse: but our table is prepared for us in the midst of our enemies, covered with all the bounties of the Word of God. The dear Redeemer who put it away in this precious storehouse is now present to give it to us; He knows when and how to give it to us; and as a result we are enjoying it, and we are feasting upon it; and may the Lord's blessing be with us all during this week as we feast upon the precious things which the Lord during the various sessions brings to us.

Now for a key-note for our convention. I have been thinking of a text for several days, and the more I think of it, the more I am impressed with it. It is the 4th verse of the 4th chapter of Phillipians **"Rejoice in the Lord alway: and again I say, Rejoice."** And as Brother Blinn also suggested that we call this the rejoicing convention, I will suggest that to you as the keynote of our convention—**THE REJOICING CONVENTION.**

Now, what have we to rejoice about? Do you know of anything that we should rejoice about? Indeed there are many things; we could not begin to enumerate them. We are rejoicing that we are in Present Truth. We are rejoicing in the privileges we enjoy as members of the Body of Christ; the privilege of laying down our lives for our brethren. That is a blessed privilege. The Apostle Paul in the 1st chapter of Colossians, 24th verse, says that he rejoiced in the privilege of laying down his life for the brethren. We rejoice also in tribulation. Why rejoice in tribulation? We rejoice in tribulation because tribulation worketh patience, and patience worketh experience, and experience hope; and hope maketh not ashamed, because the love of God as a result is shed abroad in our hearts. We are rejoicing as we have already said in the fact that our dear Redeemer is present and is giving forth these glorious things from His word. We rejoice also that we have fellowship one with another. "The fellowship of kindred hearts is like to that above." How glorious a thing it is for brethren to dwell together in unity. So we are rejoicing in many things which we cannot take time this morning to enumerate.

I am going to read a few verses, and then we are going to give you a few moments to express your sentiments. 1 Pet. 1:3-6: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein we greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptation; that the trial of your faith being much more precious than the gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Or, as the Diaglott renders it, "With glorious joy unexpressible." I just feel as the Apostle Peter did about it, and I cannot find words, dear friends, to express the emotions of my heart as I come before you on behalf of the Watch Tower Bible and Tract Society to welcome you to this convention. It is going to be your convention, not mine, although I will share as one with you at the grand feast.

Praise and Testimony Meeting.

11 A. M.—Discourse by Brother C. T. Russell.

GOD'S PLANS vs. MAN'S PLANS

The Divine Purpose Nobler, Grander, Better Everyway Than Men Could Have Outlined. "As the Heavens Are Higher Than the Earth." The Divine Purpose Sure of Accomplishment "In Due Time."

PASTOR RUSSELL addressed the Bible Students' Convention this morning, taking for his text the words of St. Paul: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called." (Rom. 8: 28-30.) The speaker said:

The Prophet remarks in his proverbs that "The liberal soul deviseth liberal things." (Isa. 32: 8.) By every process of logic and human reasoning we should suppose that the Almighty God would be by far the superior of every human being, in that His sentiments and plans would be higher than ours. True, we are informed that man was created in his Maker's moral image and that this enables him to reason and think on moral subjects on a higher plane than does the brute creation. But the same Scriptures inform us that the entrance of sin has wrought havoc with the likeness of God in the human race, blurring it and in a considerable measure obliterating it. While disagreeing with those who claim that "total depravity" has overtaken our race, we are all witnesses to the fact that the moral sense of the race is variant, that some have very little — idiots none — and that its brightest representatives have their limitations which are recognized by themselves as well as by their friends. For the highest standards and conceptions of justice, love and wisdom we look beyond ourselves and all our fellow-creatures to that which is perfect, which believers are hoping to attain in the resurrection. That perfect condition of heart and mind will signify our renewal in our Creator's likeness, he being the perfect standard before our minds.

The Scriptures admonish us that Satan, moved by selfish ambition, rebelled against Jehovah and his government and that he has since sought to use his every opportunity and ability to ensnare our minds, to poison them against our Creator, to make His goodness appear in a false light, to put light for darkness and darkness for light. Looking over the world we perceive that to a large extent he has been successful. Our race has followed his misleadings, as the Apostle points out in Romans 1: 28, where he assures us that man originally in accord with God became alienated and forsook the Lord who gave them over to a reprobate mind and evil works, by which they have degraded themselves more and more. As a consequence we see members of the race who are almost devoid of the original likeness of God and proportionately blind to the truth—the god (Satan) of this world hath blinded the minds of them that believeth not."—2 Cor. 4: 4.

Making and Serving Images.

Nevertheless, amidst all the darkness that prevails respecting God and His true character and plan the organs of reverence and worship persist in the human brain and hence we find amongst all people a tendency to worship, to acknowledge responsibility, and this, combined with a realization of their own imperfection and unworthiness, leads them to fear the God whom they do not know. To assist them in the worship which they feel they should render they make images of earth and stone and metal or with silk batting and gold thread. These images are as different from each other as are the conceptions of their makers. Nevertheless, they illustrate three things: (1) Power, strength, ability; (2) intelligence, wisdom, knowledge of us and our whereabouts and doings; (3) anger, malice, hatred, vengeance, cruelty. Most evidently the poor heathen do not know the true God, hence do not worship and serve Him. They need a revelation that will remove from their mental eyes the delusions which now prevail and give them a glimpse of the true God—gracious, merciful, kind, loving, as well as wise, powerful and just. Alas! The poor heathen we see need to learn the message of God's love exemplified in the gift of His Son, who died for our sins and thus opened the way for our return to harmony with the Father. We send missionaries, we give millions of money and thousands of prayers for the breaking of the bonds of ignorance and the opening of the blind eyes of the heathen. We thank God that so many have this degree of appreciation of God and this degree of sympathy for the heathen.

But let us come nearer home, let us look about us in the lands of highest civilization where Christian doctrine has prevailed for centuries, where from the least to the greatest should have had an opportunity to learn of the grace of God in Christ and to become reconciled to God. What do we find in so-called Christendom? We find scores of sects of Christians possessed of the same mental organ of veneration, exercising it to some degrees in worship. We find that more intelligent than the heathen they realize the impropriety of making images of God out of wood, stones, metal, etc. But we find also that each sect or party has made a mental image of God and described this mental image until the disciples of each cult may worship the same mental image. We are not finding fault with these, for without some mental appreciation of the Divine Being worship would be impossible.

"Worship Ye Know Not What."

We are reminded of our Lord's words to the woman at Samaria, who inquired about the worship of the true God. Our Lord said to her, "Ye worship ye know not what." And undoubtedly this is true of the majority of worshippers of all the various sects and creeds. They worship, they exercise the organ of veneration, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with Him, that they might know the only true God and Jesus Christ whom He has sent to be our Redeemer. (John 17: 3.) This is true undoubtedly of the majority of worshippers of all the sects of all Christendom. But, on the other hand, in all the sects are to be found those who have a different credal image of God before their mental vision. We are interested in the comparison of these various mental images of God; let us take a glance at a few of them as presented to us in the creeds of some of the most prominent Christian denominations.

The Calvinistic Image of God.

One of the highest conceptions of the Almighty, one of the most noble that prevails to a large extent in Christendom, is the Calvinistic. It pictures the Almighty as the high and lofty one possessed of all wisdom, knowledge, power; that He is grave, dignified, commanding reverence and worship. There is much in this image to attract our attention; it is so much nobler than any of the images of the heathen we have ever seen. It inspires us with awe, with reverence. But there is something lacking, a cold chill of fear comes over us as we gaze upon the august majesty. His face is serene and calm, but cold and unsympathetic, ungenerous; stern justice and uncompromising firmness are there. But love! Oh, love is lacking! We tremble before this image, and the more so as we harken to the message which this God of Calvinism has sent to those who have the ear to hear him. He has declared His omnipotence, His justice and unchangeableness; He has declared an election and predestination of a little handful of our race to wondrous glory in His presence and equally foreordained and predestinated that the vast majority of our race shall have none of His loving favor, but shall die in heathen ignorance—non-elect, predestinated before their birth not only to ignorance of the only name in the present life but to an eternity of suffering in the ages to come.

To the inquiry respecting the justice of this program, the answer comes that those heathen not favored with a knowledge of Christ were foreknown of God to be unworthy, and that they would not have received Him if they had heard His message. If we ask respecting the masses of Christendom who have heard of the only name but have rejected it and failed to become His footstep followers as saints—if we inquire what hope there is for these, the answer is that there is none. Alas! we say, as we turn away to seek for a still higher ideal, a still more glorious image and a still more blessed message! This Calvinistic image, glorious in many of its features and details, can never satisfy the longings of our hearts, for while its pictures of justice and of power are satisfactory, its lack of love and sympathy makes us fear that it is deficient of the most important element of a truly noble character. We say to ourselves that with all of our weaknesses and faults we would love even our enemies too much to torture them, especially to torture them to all eternity hopelessly, uselessly. We would say to ourselves that if we possessed the wisdom and power of the Calvinistic God, the love in our hearts and sympathy would have cooperated with our wisdom and power and would have hindered us from creating a soul that could not be destroyed, could not be blotted out of existence. For this is the claim made in the name of this image of God; that He so made man that he must live forever, that God Himself could not destroy him and that being unworthy of a place in glory God has no alternative but to perpetuate his existence in misery. Our reply is that this implies either a lack of power or wisdom on the part of the Calvinistic God.

The Arminian Image of God.

Arminianism offsets Calvinism. While the latter is held by almost all the various branches of the Presbyterians and by almost all Baptists, Congregationalists, etc., Arminianism is most particularly represented today by our Methodist friends of different branches. The celebrated "five points" of Arminianism are in substance:

(1) Conditional Election. (As in opposition to the unconditional election held by Calvinists.)

(2) A Universal Redemption, or that Christ died for all alike, though only those who accept His atonement by faith will be actually saved. (As in opposition to the Calvinistic theory that the atonement was only for the Elect.)

(3) That salvation is by grace; or man can exercise true faith only by the regenerating grace of the Holy Spirit, with which, however, he can co-operate. (As in contradiction to the Calvinistic view that the grace of God—His mercy, His forgiveness, His assistance—was only intended for the Elect and applies to none others.)

(4) That God's grace is not irresistible. (As in contrast with the Calvinistic theory, that it is irresistible; that the Elect cannot resist God's grace, but must yield to it.)

(5) That to fall from a state of grace is possible. (As in contrast with the Calvinistic view, that for the Elect to fall from grace is impossible.)

Looking at this mental image which has appeared to an increasingly large number of Christian people during the past century, we perceive that while it is a less dignified image than the Calvinistic one it has more warmth, more love, more grace. This draws our hearts sympathetically toward this image, to a considerable degree. But as we look and hearken to its message we are impressed with the thought that it, too, is lacking in some particulars. It seems deficient in the qualities of wisdom and power. Its message is really no broader than that of the Calvanistic image; the same "Little Flock" only will reach the heavenly kingdom, the same thousands of millions will be condemned to an eternity of torture. The only difference between these two images seems to be not in the result of their work but in the method pursued therein. Unlike the Calvinistic image the Arminian one does not elect, does not foreordain, does not predestinate, but gives to every member of the race all the blessings, all the opportunities, all the knowledge, all the assistance it can render them, so that if they are lost it is in spite of the best endeavors of the Arminian image for their aid. And so when the vast majority of mankind are lost in eternal torment it will not be because God willed it so, not because He predestinated it so, but because He could not help it; because with His very best endeavors He was unable to bring about a more favorable condition either in civilized or heathen lands, because the great adversary, Satan, had more power for evil than He could control for good.

Alas! Alas! The benevolent designs of this image can never reconcile us to its weakness, its inability, its unwisdom to foreknow and to forearrange and to accomplish its good and loving purposes. We need a God who is not only loving and generous and just but who is wise enough and powerful enough to make His love of practical benefit to our race. These deficiencies in wisdom and power are the very point in which the Calvinistic image displays such grandeur. But it possesses the love quality which the Calvinistic image lacks. Alas! Neither image can fully satisfy our hearts. The proper mental image of the true God, to be satisfactory to our hearts, must be complete—perfect in justice, in love, in wisdom, in power. And this can be said of neither of these. We must look further. Surely the Bible is the divine revelation of the divine character, and surely an error has been made by which some of God's people have shown Him from one side, ignoring the other, while others have shown Him from the opposite side. It should be the ambition and effort, dear friends, of every true child of God to formulate before his mental vision that proper image of God which would be complete in all respects, which would be in harmony with every declaration of the Bible—the image of God before which we could bow and worship and adore, the image of God which would awaken in us that grand conception of the Almighty as superior in every particular to all of His creatures, infinite in wisdom and love and justice and power.

The Scriptural Image of God.

Seeing that the two mental images thus described are worshipped by all Christendom as the best and grandest imaginable; and seeing, also, that these have been entertained for centuries by some of the best minds, we might naturally enough be deterred from even attempting to formulate before our minds and hearts a

superior image. But, then, we remember that the time was when these images were novelties and had few adherents. We remember that these were vast improvements upon the grosser misconceptions of those who burned each other at the stake and otherwise tormented one another, and were esteemed to be the most particularly copying the divine character, method and program. We take courage, too, when we remember that we are not left to the resources of our own imagination in formulating the proper image of God. We remember that God has revealed himself in His Word, in the Bible, and properly we go to it for guidance lest in our imagination we should be equally unsuccessful as others. We are encouraged again when we find that these two most prominent images before the minds of Christendom had both been constructed with the aid of the Bible. We say to ourselves: If the Bible presents one of these images to some minds and the other image to other minds it surely proves that there has been some mistake in interpretation, because as the Word of God it cannot be yea and say nay. It cannot contradict itself as these two credal images contradict and oppose each other in vital points. Let us, therefore, give the more earnest heed as we go to the Bible. Let us be sure to cast away all of our preconceived ideas, notions, opinions, etc.; let us build afresh our image of God from the very foundation, accepting nothing in respect to it that is not in full accord with every other portion of that revelation. Let us expect that the true God must be as perfect in His love as in His other qualities and that He must be as perfect in His wisdom and in His power as He is in His love. Surely any other image of Him must be defective.

Coming thus to the subejct of the Bible our text meets us as a consoling and encouraging message and declares in one breath not only the justice of God and His love, but also His wisdom to foreknow and prepare and plan for the execution of His justice and love. It tells us further of His divine power to carry out all that His wisdom, justice, and love have planned. How encouraging the statement, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. For ye shall be delivered with joy and brought home in peace;" "For my plans are not your plans, neither are your methods my methods, said the Lord. For as the heavens are higher than the earth, so are my methods higher than your methods and my plans than your plans. (Isa. 55: 11, 12, 8.) How divine mercy shines through these declarations of divine foreknowledge and power! And be it noted that the context is in full accord with this, showing that the deliverance with joy and homecoming in peace is future, during the Millenial Age, when Christ who redeemed the world shall be its deliverer from the power of sin and death, its deliverer from the prison-house of death—sheol, hades. The home coming will mean the restitution to the former estate of harmony with God, lost through father Adam's disobedience, but redeemed for all the willing and obedient by the precious blood of Christ. In our Father's house are many mansions, many stations: one is for the angels, another for the "Little Flock" of the Elect, and still another for the world in general, who will be brought into harmony with God as a result of the Millenial blessings during times of restitution of all things spoken by the mouth of all the holy prophets since the world began—to all cursed by the fall but redeemed by the precious blood.

The picture continues. Our context declares that instead of the thorn and the briar there will then be the fir tree and the myrtle tree. The thorn and the briar are here used to typify the wicked, the injurious who now flourish. The fir tree there represents the evergreen whose balsamic influence is healthy, giving a refreshing effect, while the myrtle tree, also an evergreen, yields sweet perfume and berries that are a delicacy. These two trees represent mankind under the favorable blessing of the Lord during the Millenium, yielding good influences and themselves possessed of everlasting life, symbolized by the evergreen qualities of these trees.

The Word of God's Mouth.

The difficulty with God's people for centuries has been that they have not given sufficiently critical heed to the Word of God's mouth; they have been contented too frequently to take the words of men, or, as our Lord declared, the tradition of men instead of the Word of the Lord. The lesson to us is that we must give heed to the Word of the Lord if we would have true wisdom, and the words of man must be hearkened to only as they are found to be in close alignment and assistances to us in the study of the divine Word, which alone is authoritative. As an illustration of how we have added man's word to the Word of the Lord and thus have perverted the teachings of the Scriptures, we remind you of the Scriptural declaration that the "wages of sin is death," and "The soul that sinneth it shall die," and again, that "all the wicked will God destroy." Rom. 6:23; Ezek. 18:4; Psa. 145:20.) These plain statements taken at their proper valuation leave no room for misunderstanding the mind of the Lord. But we are not content thus to do, we add to the Word of the Lord and say that the wages of sin is not death, and hence the word death here must be understood to mean life—life in torment. And again we said, It cannot be true that the soul that sinneth it shall die, because we have often heard the theory that the soul cannot die. Hence we must twist and wrest this statement of God's Word to mean its opposite. We must say the soul that sinneth it shall never die, but shall live forever in an eternity of woe and God himself cannot destroy it. Again we said, There must be a mistake about the statement that God will destroy the wicked, for we have been taught from infancy that He will preserve the wicked by miraculous power, so that the fires of torment will not consume them but merely cause pain, and again have we not heard that matter is indestructible. Thus we have beclouded our reason and made void the Word of God through the traditions of our elders and seniors, our ancient and honorable ones—Doctors of Divinity. And how silly the only real argument here adduced—that matter is indestructible, that it passes from one form to another. We are not considering the indestructibility of matter; it is not in question that if you burn a man up his entire body will pass into gases. Undoubtedly there was as much matter in the world before Adam was created as afterwards and as much today as there was then. But matter is not conscious, matter cannot suffer, cannot enjoy, hence the argument is merely a sophistry. When the Lord says, "All the wicked will be destroyed," let us accept this statement as the very truth and know that when the wicked are destroyed they will be no more, even though the matter which once composed their bodies shall have been turned into various gases. Let God be true though it proves every creed to be a lie. Let us go back to the Word of the Lord that from its standpoint we may have the true images of God's character before our minds and may worship Him in spirit and in truth.

What Saith the Scriptures.

If then the Bible written by various pens, guided by the Holy Spirit, or Spirit of God, is God's Word or message to His people, let us hearken to it. What say the Scriptures. They tell us that man was created in God's image and likeness, that he was intelligent, upright and worthy of trial for eternal life and that he was placed on trial in Eden. They tell us that he was disobedient, not through ignorance or deception, and that he thus came under the divine sentence—a death sentence. Not a word do they tell us of his being condemned to an eternity of torture with devils some place beyond the bounds of space and time. Not a word do

they tell us of his being condemned to Purgatory to expiate his guilt. They not only declare that the penalty for disobedience was announced to him in advance of his trial, but that after his trial he was cast out of Eden so that the penalty might take effect, so that he might die; and they reiterate the penalty, saying, "Dust thou art and unto dust shalt thou return." How plain! How simple! No one could misunderstand this simple statement without the assistance of trained theologians, skilled in the art of handling the Word of God deceitfully or wresting the Scriptures, as St. Paul terms it. The Bible record goes on to show that from time onward sin and death prevailed, and that their reign has since continued we all can testify. God's only word on the subject was, "Dying thou shalt die," and "Dust thou art and unto dust shalt thou return." He did, however, give a glimmer of hope when pronouncing the sentence upon the serpent; he declared that ultimately an offspring from the woman should bruise the serpent's head. This was a dark saying to our first parents, but to us it is luminous by reason of what has since transpired. We see that the Seed of the woman is Christ—Jesus the Head and Church and the Church His Body. The clear intimation is that eventually this glorified company shall have a victory over Satan which in some manner will inure to the benefit of the entire race. In the light of other Scriptures we see that the death of Jesus was necessary as the very foundation of any blessings of forgiveness toward our race and we see that those who have accepted Jesus and received forgiveness have during this Gospel Age been invited to become of the Elect Church, His joint-heirs in the Messianic Kingdom which is to crush Satan, destroy evil and release mankind from bondage to the reign of sin and death, delivering so many as will "into the glorious liberty of the sons of God" freedom from death, everlasting life.

For nearly eighteen centuries God was silent, giving no word, no message of hope except the glimmer which came from Enoch's prophecy, "Messiah cometh with myriads of holy ones." (Jude 14.) After eighteen centuries God revealed His purpose further and more particularly to his servant and friend, Abraham. After testing the loyalty of his faith God declared to him, "In thy Seed shall all the nations of the earth be blessed." (Gen. 18:18.) Alhough this Word of God could not be broken and could not return unto him void but must be accomplished in its due season, nevertheless the time for its accomplishment being long God added his oath and swore to Abraham the certainty of this promise, "In thy Seed shall all the families of the earth be blessed." For centuries this was more or less a plain promise which the nation of Israel hoped they would inherit. For eighteen centuries more they waited for Messiah to be sent to them to exalt them, to use them as the Seed of Abraham in blessing the world with a divine law and government, stamping out sin and lifting up the slaves of sin from the prison-house of death and from the power of sickness.

"In due time God sent forth His Son." The time seemed long from the human standpoint, but through the prophet the Lord reminded them that a thousand years in His sight are but as yesterday. Jesus at his first advent accomplished a different work from that which his nation expected; it was necessary that he should first redeem Israel and all the families of the earth before he could give them the permanent blessing of life eternal. The penalty upon them was death and they had gone down to sheol under it. And so we read that Christ died for our sins, that his soul descended to sheol, but that he was not left in sheol, in hades, but was raised therefrom on the third day. (Acts 2:27.) He did not pay an eternal torment penalty, for no such penalty had been announced; he paid a death penalty, the one the Scriptures declare God had announced and inflicted. Thus the basis was laid for the general blessing of every creature, because Christ died as the substitute or ransom for father Adam, and in his redemption all of his race were involved, just as through his transgression they were all involved. Jesus the Messiah first offered the privilege of joint-heirship with him in the sufferings and in the glory that should follow and a share in the heavenly nature to his own people, the Jews, and when few of them accepted the proposal we are told that the remainder were blinded until his second coming. (Rom. 11:7.) Thus it came that in God's providence, after selecting the remnant of Israelites indeed to be members of the spiritual Seed of Abraham, joint-heirs with himself, our Lord subsequently turned to the Gentiles to take out from them a people for his name. (Acts 15: 14.) He has been finding and gathering these for over eighteen centuries and soon we believe the work will be completed, the last number of the Body will have been called, accepted and found faithful, and then this election or calling of the Seed of Abraham will be at an end.

What will follow? We answer just what God's Word declares. He said, "My Word that goeth forth out of my mouth shall not return unto me void, but shall prosper in the thing thereto I sent it." He sent it forth to Abraham and all who would believe, announcing the blessing of all the families of the earth. But that has not been accomplished yet. He sent forth a further message through Jesus to all who would accept of him that thereby they might gather out the Spiritual seed of Abraham. This message will not return void, but will find a suitable class, a Seed of Abraham class which God can use in conjunction with our Lord Jesus for the blessing and uplifting and restitution of mankind in general. It has prospered in the thing whereto it was sent. It evidently was not sent to convert the world, neither is such a statement to be found in the Word of God. It was sent to gather out a people for His name, both from the Jews and from the Gentile nations. It will accomplish this, the Seed of Abraham will be found, and just so surely as that occurs the other part of the promise will also be fulfilled, namely, that in and through that Seed all the families of the earth shall be blessed.

Election and Free Grace Harmonized.

Here we find supplied by the Scriptures the very features which were lacking in the Calvanistic view or image of God. We see the election of the Church during the present time, an election according to favor, and we equally see that the great mass of the world are non-elect, not called, not chosen, and that they consequently could not be faithful to a calling they did not receive nor even hear about. But so far from the election of the Church signifying the condemnation of the remainder of mankind, the world, the Word of the Lord to Abraham tells us that this Elect class will be Gods' instrumentality for the blessing of the non-elect. And through the Prophet, in our next text and elsewhere, the Lord repeatedly draws attention to the Millennial Kingdom, which will be established under the whole heavens for the breaking down of sin and the exaltation of righteousness and the assistance of all who under that enlightening influence will be willing to go onward to perfection on the highway of holiness. Now we are beginning to see in the proper image of God not merely the dignity of His foreknowledge, his wisdom, his justice, his power, but we see also in him the love which so draws our hearts and which calls upon us to bow before Him and adore Him, because his righteous dealings are being made manifest to us, because we are learning gradually that his plan must be considered as a whole, because we are applying in their proper places those promises which belong to the world and which assure us that they shall be brought into divine favor and have glorious opportunities for gaining by obedience eternal life.

In this view also we find the elements of character lacking from the image of God as given to us by our Methodist friends of the Arminian view. Here is the

very God of love they were looking for, all loving, all generous, all kind, yet just, not sparing the guilty from the punishment he had meted out to them—death—not proposing in any sense of the word their torture at any time. Here we see the qualities lacking in the Arminian image, we see God's justice, wisdom and power as well as His love. We see that He has the Millennial Age for the purpose of granting free grace to every member of the race under much more favorable conditions than now prevail. We see that the election of the present time is not to the disadvantage of the world, but that ultimately it will be to their great advantage, when the elect Seed of Abraham, as the agents of God, shall bless all the families of the earth.

THE PROMISE AND OATH OF GOD SECURE.

But can we be sure of this, can we be sure that after the election of the Church the world will not be destroyed or tormented but receive divine blessings? Are there other proofs? Yes, dear friends, when once you get the eyes of your understanding turned in the right direction and away from the hobgoblins of eternal torture and fire-proof devils, when once you get the eyes of your understanding rightly focused upon the Word of God, you will see that it is full of exceeding great and precious promises not only to us, the Church, respecting the Millennial Kingdom and joint-heirship in it and a fellowship with the Lord in the glory, honor and immortality of that blessed state on the spirit plane, but we see also the rich provisions God has made for the entire race of Adam redeemed by the precious blood—"In thy Seed shall all the families of the earth be blessed."

Let us quote another Scripture pertinent to this subject. The Apostle declares that the Church is this Seed of Abraham, joint-heir with her Lord, saying, "If ye be Christ's, then are ye Abrahams' Seed and heirs according to the promise." (Gal. 3: 29.) The promise is not yet fulfilled and cannot be until the Elect, the Seed of Abraham, is completed. We are heirs of that promise and our inheritance of it will mean our glorification and our authorization to begin and to complete the work of blessing the world of mankind by releasing them from the bondage of sin and death and helping them onward through faith and obedience back to harmony with God and life everlasting.

Let us, then, dear friends, have full confidence in the Word of God that it will be accomplished, that it will not return void. Let us co-operate with this Word and thus make our calling and election sure. To this end let us lay aside every weight and every besetting sin and run with patience the race set before us, the race for the crown of life, for joint-heirship with our Lord, for a share with Him in the great work of blessing all the families of the earth.

2:30 P. M.—Discourse by Pilgrim Brother J. F. Rutherford.—Subject: "Prayer."

DEAR FRIENDS: As a text for our discourse this afternoon we direct your attention to the 9th Psalm, verses 6 and 7, which read: "O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is **our** God, and we are the people of His pasture, and the sheep of His hand."

Everyone who can personally apply these words to himself may receive great consolation therefrom. Our dear pastor this morning, in his able, forceful and lucid manner, told us of the various images different people draw in their minds concerning God, but trust that all present this afternoon have the image of the **true** God in their minds, and that all can truly say "He is **our** God and we are the people of His pasture and the sheep of His hand."

It seems fitting upon this occasion—the beginning of a great convention of the Lord's people—that we should consider the subject of prayer. We have come here to refresh ourselves at the Lord's table; we have come here to encourage each other; and we have also come here to listen to the discussion of the Lord's Word from different standpoints. It is therefore proper, especially at this time, that we should have the spirit of prayer in our hearts, and that we should sincerely desire all things here be done and said to the honor of God's holy name.

The subject of prayer, we dare say, is less understood in proportion to its use, than any other subject in the Bible. The words of this Psalm were uttered by David, whose name signifies "Beloved," a type of the Christ. In a sense these words applied to David, but with stronger reasoning do they apply to those who have entered into covenant relationship with the Lord by sacrifice, those who have been accepted in the Beloved, and who indeed can say of Jehovah, "He is our God and we are the people of his pasture, and the sheep of his hand."

To Whom Do We Pray?

We do not always, we fear, approach the throne of grace fully recognizing the greatness of Him to whom we pray. To whom do we address our petition in prayer? To the heavenly Father, to God, that immortal, self-existing one "dwelling in the light which no man can approach unto, whom no man hath seen nor can see." Truly the Psalmist has said of Him, "From everlasting to everlasting thou art God." Our poor minds cannot grasp the full significance of the words "from everlasting to everlasting;" He who is without the beginning of days and ending of years; whose wisdom, power and love is too great for us to comprehend. There is nothing hidden from Him in all His universal domain. The heavens declare His glory and the firmament showeth forth His handiwork. With ease his mighty intellect grasps all the works of His hand, and guides perfectly the out-working of His marvelous plan. And this is the one, dear friends, to whom we are invited to come in prayer. The great privilege thus accorded to those who can pray cannot be over-stated.

How shall we approach the heavenly Father? We are not on a common level with Him; we cannot come into His presence as we come into the presence of each other. We can surmise, but we believe with sound reason, that everything in heaven is done in order; that the greatest formality is observed in the heavenly courts. Therefore when we come into the presence of our heavenly Father, to worship Him, we should observe the order and decorum which He has laid down in His Word for us to follow, to the end that we may demonstrate to Him that we desire to be in harmony with His wonderful plan. If we were called this afternoon into the presence of an earthly king, self-respect would demand of us that we observe the fixed rules of decorum governing that court. But, dear friends, when we come to the Lord in prayer, we are in the presence of the King of Kings, and we can approach Him thus only in the manner pointed out in His Word. Christ Jesus said, "No man cometh to the Father but by me." This is the first and principal rule we must observe. There is no other way to come to the heavenly Father, but by Jesus Christ. All those who attempt to reach Him in any other manner, our Lord declares, are thieves and robbers. It is only those who can come to God recognizing Jesus as the ransomer of the race that can hope to approach Him at all. Those who have fully consecrated themselves to the Lord are the only ones who enjoy the full privilege of prayer.

Jesus, the head of the new creation, when on earth often prayed to the Father. After He was begotten to the divine nature, He was known to spend the entire night in prayer. We who are seeking to be His footstep followers can do no better than follow His example in this respect. His disciples early recognized a striking difference in His prayers from those uttered by the leaders of their people. You remember, that on one occasion his disciples requested our Master to teach them how to pray, as we find recorded in Luke 11:1. Why did they make this request of Him? Did they not know how to pray? From His words which followed this request we may learn an important lesson, applicable to us at this time. Many who call upon the name of the Lord seem to think they can approach Him under any condition or circumstance, and that anyone can pray to Him and expect to have their prayers answered. It shall be our purpose on this occasion to attempt to demonstrate from the Lord's Word, who can pray and the great privilege enjoyed by such.

The disciples whom Jesus had selected were evidently good, pious men, who had been accustomed to worshiping the Lord. They were of God's favored and chosen people. They had evidently kept the law to the best of their ability. Doubtless they had been baptized and had done all they could to be in a condition to receive the kingdom. We draw this conclusion from the fact, that at the time Jesus chose His disciples they were away from home, down on the Jordan, where John was baptizing. We call to mind one of these, Nathaniel, of whom, as he approached Jesus, our Lord said, "Behold an Israelite indeed in whom there is no guile." Why was it that such men desired to be taught how to pray? Dear friends, we might draw this conclusion, that they had observed their leaders, the Scribes and Pharisees—the doctor of divinity class of that day—with solemn faces and assumed piety, standing in the public places praying to be heard of men. They observed the difference in spirit manifested by these and the spirit manifested by Jesus, who was calm, meek and lowly of heart. And seeing such a difference in manner of approaching the heavenly Father, they desired to know the proper manner of prayer. But, to our mind, there is a still stronger reason why this occasion was permitted of the Lord and why Jesus taught them how to pray, and that reason was, no doubt, that the Lord desired that all the followers of Jesus down through the Gospel Age should know how to approach Him in prayer, and that they might have a clearer understanding of the importance and privilege of cultivating the proper spirit of prayer We might readily come to the conclusion that the disciples did not at that time fully appreciate the importance of the lesson they received on this occasion, because they had not received the holy spirit, they were not then spirit begotten; but that they did fully understand and appreciate it after Pentecost. Only the spirit begotten ones have ever appreciated, and indeed are the only ones who can appreciate, the lesson Jesus there taught His disciples concerning prayer. Following this request Jesus taught His disciples how to pray. This is commonly known as the "Lord's prayer," but in fact it is the prayer of our Lord's followers. It is recorded in Luke 11:1-4 thus: "And he said unto them, When ye pray say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, thy will be done as in heaven so on earth. Give us day by day our daily bread."

Dear friends, doubtless this prayer has been uttered by more people and understood less than any other one chapter in the Bible. Every nominal Christian in the land today repeats this prayer without regard to condition of heart. In almost every church gathering these words are repeated. Babes are taught to repeat the words; it is taught to the children of schools, and the vast majority of Christian people believe the words uttered in solemn style by anyone are heard and answered by our heavenly Father. It is not our purpose to find fault with those who repeat the words of this prayer, because it is better to be of a pious mind than the contrary, but it is our purpose to point out who can enjoy the privilege of repeating these words with the hope that they will be heard by our heavenly Father.

WHO MAY PRAY?

Let us then consider, as pointed out in His word, who can come to the Lord in prayer with the assurance of being heard; who can properly claim the benefit of the prayer here taught by our Lord. The very first word of the prayer indicates who can pray. "Our Father," clearly and distinctly shows that the relationship of Father and son must exist before the petitioner could claim the benefit of these words. Can every one in this land truly say of God "Our Father"? Are all men recognized as the sons of God? Certainly not. Only the **son** can pray to the Father the words of this prayer. Who then are the sons of God within the meaning of this prayer? Are all who belong to some nominal church system included? Are all men included? Let us look to His Word and from that find the answer.

The whole world of mankind—Adam and all his children—came under the condemnation, the sentence of death pronounced by God against Adam, and through him against all his race (Rom. 5:12) and this includes every babe born into the world (Psa. 51:5); therefore, all mankind became the enemies of God, and as such have no right to approach God and cannot call upon Him as Father, and hence would have no right to appropriate to themselves the words of this prayer. Jesus, as a perfect man, became the ransomer of the race of mankind; He bought the race with His own precious blood (1 Pet. 1:18, 19); He gave Himself a ransom for all to be testified (to all) in due time (1 Tim. 2:4-6), but before any can even become the friend of God they must hear, understand and accept the testimony concerning Jesus' sacrifice for man, accept Him as their personal ransomer, savior and redeemer. Those who do thus hear and accept are not **sons** of God, but **merely friends** of God, brought to a state of peace with God, being merely justified by faith in the sacrificial blood of Jesus (Rom. 5:1), and such are now "given the power to become the sons of God" (John 1:12), and until they become sons of God they cannot be classed with those who can appropriate the benefits of this prayer. Before such can become prospective sons of God they must take another step. And what is that step? The Apostle Paul answers "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"—Rom. 12:1. Note now how such may become the sons of God. Paul directs these words to the "brethren," not to the world of mankind in general. He calls such "brethren" because they have accepted Jesus as their ransomer, redeemer, savior. By faith they are now justified, reckoned as perfect human beings in God's sight—reckoned perfect because they are now covered with the robe of Christ Jesus' righteousness. Paul says, present your bodies "holy," called "holy" because reckoned whole, complete, perfect as human beings.

They are not actually perfect, but reckoned whole, because of the fact they are clothed with the robe of Christ's righteousness. Present this body now, which is reckoned holy, and "acceptable," for the reason that "now is the acceptable time." Present it a living sacrifice to the Lord, that we may lay down our lives in the service of the Lord, in the service of each other, in love serving each other, for the love of the Lord and for the love of each other. Now then, thus doing, and the Lord accepting our consecration, we are begotten again—begotten as new creatures, as we are told in James 1:18, and 1 Pet. 1:3, 4. Begotten to an inheritance incorruptible. Now having been accepted

in the beloved, and having been begotten to the spiritual nature, we are in a position to approach the Father as prospective sons of God, and not before. So the man who has merely been brought to the plane of justification by faith, such an one certainly could not be included in the class who properly use this prayer. Now without any disposition to criticise our nominal friends, we believe we state with authority and without hope of contradiction, that there has not been a church system, that has laid down a creed requiring of its members more than justification. Let us state it again: That no church system has laid down a rule or creed which requires more to become a member of that church or system than merely justification—believing on the Lord Jesus Christ and accepting Him as their personal Saviour. We have often heard it said that there is enough in John 3:16 to save any man. It reads, "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish but have everlasting life." But, dear friends, all of you who are familiar with the Lord's word know that this is not applicable to those now who would become members of the Bride Class. In John 1:12, we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Hence the mere believing on the Lord Jesus and accepting Him, brings those to the plane of justification, simply places them in a position to **become** sons of God. Manifestly when they are in that position, none such can properly employ this prayer.

"Our father who art in heaven"—hallowed be thy name. The word "hallowed," as used here, is a term of reverence for the Lord, recognizing His greatness, as one to be revered and adored. Hence, our prayers to be acceptable to Him, must recognize the greatness of Jehovah that He is the author of all things; that He is all powerful, all wise; that justice is the foundation of His throne and love the embodiment of His character, and at the same time acknowledging our insignificance in His sight, and that all we have is by His grace, and recognizing these facts certainly we could have no self-esteem. Coming then in such an attitude of heart we approach Him thus: "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come thy will be done on earth as in heaven." Why did our Master direct his followers to pray, "Thy kingdom came"? Is it possible for us to bring about the kingdom any sooner by praying for it? Certainly not. Praying for the kingdom would not bring it a moment sooner than God's due time. Everything in God's plan is done in order and in His due time the kingdom will be set up, and not sooner. Then why should the followers of Christ Jesus pray for its coming? We might better answer this question by an illustration. We know of no relationship in this world that is more pleasing to an honest man and virtuous woman, than the relationship of bride and bridegroom. Our heavenly Father uses this figure to illustrate the beauties of the coming kingdom. Let us assume that a young man is going on a long journey to be absent for a number of years, how many he does not know. He has a sweetheart, his prospective bride. These are to be separated, she to remain in her native land while he goes to a far-off country, to be absent how long she does not know. Before going he says to his bride-to-be, "I am coming back some day for you, and during my absence I desire you to be faithful to me and think of me and look for my return, because I may come some time when you are not really expecting me." He goes away, and after being gone awhile the young lady thinks less of him and soon begins to say, "He has been gone so long I don't really think he is coming back, hence I will think of another and bestow my affections on that other one." So doing she would not be in the proper attitude of heart to receive her bridegroom on his return. And so with the prospective sons of God, the bride-class. Before our Lord and head ascended into the heaven He said to His followers, "I go away to prepare a place for you and I will come again for you." The Bridegroom went away to prepare a place for His bride. All down through the Gospel age the bride-class has been in the course of development, and making herself ready for the coming of the Bridegroom. Our Lord well knew the many temptations the bride-class, the prospective sons of God, would be subjected to, and he desired to keep her in a proper attitude of mind and heart to receive him at his appearing, in order that the bride-class might be ready to receive the kingdom when the King returned. In order that the bride-class might always be kept in a watchful attitude of heart and mind He directed that the members thereof should look for Him and daily pray for the coming of His kingdom. Why do we so earnestly desire the coming of the kingdom for which we pray? Many pray this prayer who do not want the kingdom to come for fear the earth will be destroyed and they will be punished. They do not understand why they pray. The prayers of such are not heard. Why do we want the kingdom to come? First, that we may see Jesus Christ as he is in glory and be associated with Him as His bride; and second, that when the Bridegroom and bride are made one, then the promised blessings may be extended to all families of the earth, and then all of our neighbors and friends who are now without a knowledge of God and His wonderful plan, may receive the blessings of the kingdom. Thus keeping our minds centered upon the coming kingdom and its blessings for man, we are in a proper attitude of mind and heart to receive it and be made a part of it. One of the objects of assembling ourselves here is that we may call to mind and talk over the blessings of the coming kingdom. The Apostle (Rom. 12:2) assuming that we have consecrated all to the Lord and that we have been accepted in the Beloved, now says to us, "Be not conformed to this world, but be ye transformed by the renewing of your minds," upbuilding of your minds. How can we better upbuild our minds than by having them set on the King and praying for the coming of His kingdom, desiring and praying that His will be done on earth as in heaven?

The prayer proceeds: "Give us this day our daily bread." What does this mean? As prospective sons of God we are reckoned dead as men from the time of our consecration and acceptance, and reckoned alive as new creatures in Christ. Does it mean that the new creature in Christ can pray for temporal blessings? How often have we heard it said when we were in the nominal church—and we hear it said now by those who are there—that it is proper for us to pray for both temporal and spiritual blessings. How many of the Lord's children today employ this prayer to that end? Is it right and proper for us to pray for temporal blessings? Let us keep in mind who is uttering the prayer, and then we may better understand whether it is proper for the prospective sons of God to pray for temporal blessings—such as food and raiment for these old bodies, riches, etc,? If you and I have entered into covenant relationship with the Lord, what have we agreed to do? We have agreed to die the sacrificial death, that we would die in the service of the Lord, and in whatsoever manner the Lord would point out we should die. Then every time we ask for temporal blessings, just to that extent we ask to take back our consecration vow. We have promised the Lord that we would die in the manner He points out, and, be assured, dear friends, that if we follow the Master to the best of our ability, He is not going to let us die until our time has come, until we have made our calling and election sure. Just suppose today we are confronted with the situation that we are unable to get the necessaries of life, the necessary food to feed these old bodies, and the necessary clothing to cloth them. Shall we pray for them? Manifestly not. Why not? Because, the New Creature cannot

use these things, and it is the New Creature alone that is praying. The old man is reckoned dead in God's sight. He does not look at the old man at all; He is looking at the New Creature. So then, dear friends, let us keep in mind at all times that we are not praying for temporal blessings, but praying for spiritual blessings.

And what is this bread for which we pray, if it is not temporal bread? "Give us this day our daily bread." The bread referred to is the Lord's Word, the bread that we came here to eat today, not as old men, but as new creatures, and followers of the Lord Jesus Christ. O, says someone, we have had that bread down through the age. Why then should we be praying for it if we had it? And a very reasonable question. It is true that we had this before us, but we could not eat it Just so if we go to a table to partake of temporal food, and when we approach that table, we see it was mixed with all kinds of poisonous material, strychnine, for instance, or any other kind of poison, we would not partake of the food, we could not, because it would be nauseating to us and dangerous as well. We have had this Word, it is true, all down through the age, but those who have prepared the Word, those who have been the cooks out in the spiritual kitchens, those who have fixed up the doctrines—the creed makers, and doctors of divinity—have brought to us and placed on the table a kind of food which was nauseating indeed, and from which we were compelled to turn away, because we found nothing there that was nourishing to our new nature. And thus hungering and thirsting for righteousness, we wandered in a void place, in a wilderness, so to speak, hunting food, desiring to know what is the Lord's will that we may follow in the footsteps of the Master. When did we get the truth? When did anyone in this audience have a clear conception of what God's plan is? Did anyone ever have a clear conception of it before the presence of the Lord our Saviour? No, manifestly not. And He said, that when He came again, He would gird Himself, and cause His children to sit down at the table and partake of the food, and so, dear friends, He is here now, and He has caused His table to be spread and the food to be served in a proper manner, and now we are invited to come to this table and partake thereof. If we do not do it, it is our own fault, and not His.

No one has come into Proven Truth without coming through the channel the Lord has marked out through which we must come. We have been praying for the food all this time, and now when our Lord is present He has chosen the vessel, and through that vessel, "That servant," He is preparing and serving the necessary food for the household of faith, meat in due season. It is being served to us, and we have come here today to partake of it. Each day we feast on more or less of this food. We have various assemblies similar to this during the year, in order that we may help each other to partake of this food and rejoice over the blessings that it brings. This, dear friends, is the food for which we pray, and this is the food we desire above all others, and as we pray for this, let us keep in mind that we ought not, as new creatures, to ask the Lord to give us any other kind of blessings than spiritual blessings.

Someone might suggest, then, for what can we pray? If we cannot pray for temporal blessings, if we cannot pray for the food for these old bodies, if we cannot pray for clothing for these old bodies, and if we are put in a bad situation about what we shall eat or wherewith we shall be clothed, if we cannot pray for these things, then for what can we pray? Many of our good friends say we can pray for anything we desire for the simple reason that our Lord Jesus, in the 15th chapter of John, the 17th verse says, "if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Now, says one, did not our Lord Himself say, that we may ask for anything we desire, and manifestly He has not put all these good things here for us to have unless He expected us to pray for them? But, dear friends, in the consideration of the Lord's Word, we often overlook the most important part of it, the conditions attached to it by our Lord Jesus Christ. "Ye shall ask what ye will and ye shall receive it, provided—there are three provisions here, two clearly stated in language, and one clearly implied. What are the provisions? "If ye abide in me, and my words abide in you, then ye shall ask what ye will and it shall be done unto you." (1) The condition implied is that we must be in Christ. Then (2) we must **abide** in Christ and (3) His word must **abide in us**. Without these three conditions, our prayers are void.

The Apostle Peter tells us (1 Pet. 3:12), that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." The eyes of the Lord are over the righteous, and His ears are open unto their prayers. Who are the righteous? There are none righteous, no, not one, for all have come short of the glory of God, none have been able to come up to the standard, none of the Jews were able to keep the Law because they were imperfect, and no **man** today is able to come up to the standard, because impefect. Then who are the righteous? Manifestly only those who have come to the point of justification by faith, and used that justification for the purpose of consecrating themselves unto the Lord. These stand before God clothed in the robe of Christ's righteousness, therefore reckoned righteous. Now, someone might ask, cannot the justified Christian pray for these spiritual blessings? We would say, he cannot, for the reason the Lord has given to him this justification for one purpose, and that purpose is that he might give himself to God, to become the footstep follower of Christ Jesus. We are brought to the plane of justification, as illustrated by our pastor this morning, by faith. Now suppose we stop there? The Apostle Paul tells us in 2nd Cor. 6:1 that those who do stop there, receive the grace of God in vain. This justification is given to us then that we might use it—not in vain, but for the purpose of becoming sons of God, for the purpose of becoming righteous in the sight of God. and unless we do so use it, we are classed with those who do evil in the sight of God. Why so? Because, if this justification is not used for that purpose, we lose it, we stand then before the Lord in a position as bad if not worse than if we had never heard of the Lord's name.

Well, then, who are the evil? The evil are not those out in the streets who are defaming the Lord's name this afternoon, not those who are hiding away in some dark place, seeking to commit some crime, not the thief and the robber; they are evil to be sure, but the term includes a great many more, it includes all who have not entered into covenant relationship with our Lord by sacrifice. None other than those are righteous in the sight of God, within the meaning of this Word, because they are refusing to use their justification, and it is at this particular period when this justification must be used for the purpose of consecration.

Then we can understand how so few prayers are answered, and we can understand how, for instance, when the governors of the different states call on the people to assemble and pray that the rain be sent on the earth, and no rain comes. Why? Because the Lord's ears are closed toward the evil ones, His eyes are not over them. Who are they over? They are over His little children, those who have entered into covenant relationship with Him, "who are the sheep of his hand, the people of his pasture." These are the ones that can pray, these are the righteous ones, and His eyes are over them and His ears open to them ready to give them good gifts if they ask. And it is even harder, we are quite sure, for the Lord to withhold the good gifts than to give them to His children,

but He desires them to come to Him in the spirit of prayer and supplication, signifying that our hearts are in harmony with Him and desiring to please Him. So then, dear friends, it is not the world of mankind generally that could offer this prayer. The world and universal Christians are not included among those of whom our Master spoke in John 15:7; nor those included in Luke 11th chapter; but those who are there referred to are only those who have become the prospective sons of God.

Then let us read John 15:7, and see who can pray and for what they can pray. Our Lord said, "If ye abide in me and my words abide in you, ye shall ask what you will." We get into Christ by consecration, but now we must abide there. We might make a consecration to the Lord and not fulfill it, but abiding means to stay. One might enter into covenant relationship with the Lord, and follow His footsteps for a week or a month or a year and then go back, and certainly he could not be included in this class that could pray to the Lord. He must abide in Christ; he must stay there. In addition to that, the words of the Lord must abide in him. And can the words of the Lord abide in such an one unless he applies himself to getting His words into him? Another condition there arises. We cannot get these words in us, dear friends, without feeding on this daily food that we have been praying for, the food which the Lord has placed on the table through His servants. We must come to this table, and manifest by our acts that we desire to do our best to carry into effect the prayer we have been uttering by feeding on what the Lord has given us. If the Word abides in us and we are walking in the footsteps of the Lord, then we may come to the Lord and ask what we will. What a wonderful privilege! What a glorious privilege we thus enjoy! There is no class of people on earth that are thus favored. A man may be clothed with all the blessings this old world may offer, with riches and power and fame, yet his brief life is but proof of his unhappiness; he has but a few days and these are full of sorrow and he soon passes away, but the man who is living close to the Lord, the man who is a son of God prospectively, the one who can communicate with God, is the man who has in his heart that peace of God which passeth all understanding,—his privilege which cannot be overestimated. But, dear friends, the one who has entered into this relationship with the Lord and is losing the desire to cultivate the spirit of prayer, is in danger of losing the very sonship itself. So, dear friends, let us impress on our minds, each of us, the very great importance of cultivating the spirit and disposition of prayer.

Then for what can we pray? We can pray for what we wish—"ye shall ask what you will and it shall be done unto you." But evidently the child of God, the prospective son of God, will ask in harmony with the Word. He cannot ask otherwise, if the Lord's Word abides in him.

What does the new creature need above everything else? When we consecrated unto the Lord, we received a measure of the holy Spirit. Now that holy Spirit we desire to be increased, we desire more of the holy Spirit, more of the mind of God, more of the mind of Christ, and we are told by our Lord that if we come to Him and ask this blessing, we shall receive it. Notice now that this is the correct interpretation of the prayer recorded in Luke II, according to His word. Following up the same thought in the same chapter, our Lord said, "If a child ask bread of any of you which is a father, will he give unto him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion?" Now our Lord certainly knew that no man would do that, but He merely illustrated the fact that evil creatures, those who in the sight of the Lord are evil—would not treat their children in this manner, because there is such selfish love existing in the heart of an evil man that would prompt him to treat his children in the right manner and to give them what is needful. Notice what He says in the 13th verse: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give to them that ask him the holy Spirit?" How much more willing is the heavenly Father to give to each of us the holy Spirit, more of the mind of God, and more of the mind of Christ, if we ask Him? His words abiding in us and we abiding in Him, then the more we ask, the more we get; the more we want to know of the Lord, the more we will know of Him. The Lord desires us to progress; He desires us to be built up; He desires us to build up the New Creature, by building up our minds, and we can get help in no way except by asking and then bringing ourselves into harmony with Him to the best of our ability.

Now what else do we need? We need the spirit of a sound mind, for the spirit of a sound mind would direct us how to act wisely in all things; therefore we want more wisdom to conduct both our temporal and spiritual affairs. One might suggest that if we cannot pray for temporal blessings, then why should we pray for wisdom to conduct our temporal affairs? For this reason, dear friends, let us draw the distinction. When we consecrate unto the Lord, He makes us stewards of all that we have, our time, our strength, our energy, our money, our all, and these He directs us to use in His service to the best of our ability, and we desire to know how to use them. Then if we are serving Him, and our situation requires us to follow a secular occupation in order that our families and those who are dependent upon us may be supported, we desire to follow this occupation in the manner that would be pleasing to the Lord; therefore, it would be proper that we should ask the Lord to direct our course in this respect that we might do all things to His name's honor and glory. We desire more wisdom from the spiritual standpoint to know how to look into the Lord's Word, how to feed on His Word, to know of the deep things thereof, to know what His promises are, so that we may claim them and then live up to them, and receive the benefit of them. Have we any assurance that we may receive this wisdom? The Apostle James tells us (James 1:5), "If any of you lack wisdom"—do we lack wisdom? Is there any of us that lack wisdom? I dare say there are none in this audience this afternoon who will not say, yes, we all lack wisdom; we lack wisdom from both a temporal and spiritual standpoint—"If any of you lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not and it shall be given unto him."

This is one of the things we may ask for and asking we shall receive. But if we are asking for wisdom, we must seek to get wisdom also by feeding on the Word which He has given to us. Then we might ask also, dear friends, for such spiritual blessings as the fruits of the spirit—which we desire more and more each day in our lives to cultivate—the spirit of kindness, of gentleness, of love. We all need these things, and the Lord has promised to give them to us if we ask and seek to develop them in our hearts. One of the greatest privileges we have also is to ask of the Lord to give us more opportunities for service, and more zeal for service, and then to put that zeal into action. One of the best evidences that we have been accepted of the Lord is the fact that He offers us an opportunity of serving Him.

Now then, if we feel that we have not sufficient opportunity for service, let us pray the Lord that He may show us some opportunity to serve some of the household of faith, some of His children. If we lack zeal for service, let us pray to the Lord that we may have this zeal, and then if we lack the energy to put forth in the service, let us also ask for this. We need more spiritual energy. A great many of the Lord's people are inclined to be slothful and not fervent in spirit. Let us ask the Lord to give us more and more of the desire or the zeal and the energy to go forth and serve

Him faithfully now while it is yet day. Among the greatest privileges we have is in recognizing that the Lord has placed in His Word so many precious promises to us, and we are told that we may claim these promises and receive them for the asking. How can we claim and ask for them except through prayer? There is no other way. The Lord has provided this means of communication through our Lord and Saviour Jesus Christ, that we may come to Him through Christ Jesus, who presents our petitions for us, and through whom our petitions are accepted.

Then we are guilty of some indiscretion; the old man gets the better of the new man sometimes. We see frequently that the old man is not dead. We may think he is dead, but he is not really dead. The new creature must keep him down if possible, but sometimes he gets up and because of weakness we commit some wrong. But we are told by the Apostle John, that under these circumstances we may come to the Lord and receive aid in time of need. The apostle says (1 John 1:2), "My little children"—mark you, these words are not directed to the world, but to the little children or sons of God—"My little children, these things write I unto you, that ye sin not."—In other words, it is my desire that you should not sin, but you are going to find that sometimes because of the weakness of the flesh, you will sin, and when you do sin, I am going to tell you what you should do. "My little children, these things write I unto you that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." What a wonderful privilege we enjoy of having this Advocate with the Father, Jesus Christ the righteous!

What is an advocate? Let us illustrate the point here that we may the more fully appreciate the wonderful privileges of prayer we enjoy. The prospective sons of God, the new creation, are now on trial; this is the judgment day of the new creation; we are in the presence of the Father, but not in our own righteousness, but in the righteousness of our Lord Jesus Christ. We are yet in the flesh. The Apostle Paul tells us that we have this new creature in an earthen vessel—the flesh. It is impossible for this earthen vessel to stand in the presence of Jehovah, but we have an Advocate who appears there in our behalf. What is an advocate? An advocate is one who presents a petition on behalf of another—who acts for another. For instance, if we have a case in the supreme court of the United States, we could not appear there personally for ourselves and present that petition or argue our cause, but our first duty would be to employ an advocate, a counselor, or attorney, or lawyer, as generally understood, and this one would present to the court our petition for us, and represent us, for the simple reason that we are unable to present our petition and appear personally. Now we have been begotten to the new nature, we are on trial in the court of Jehovah, we are yet in the flesh, and we are not able to appear in the presence of Jehovah and present our petition, but the Lord has graciously provided an Advocate, one who does present our petitions on our behalf, and who represents us, and we come to Him with that assurance, if we are abiding in Him and His words are abiding in us, that our Advocate is there at all times, ready to present the petitions on behalf of those who are in Him and whom He loves. What a glorious and consoling thought it is that we are in harmony with our Advocate, mind and heart, and that our prayers are always presented to the throne of grace and the Lord answers them when He sees that it is for our good. No one in the world enjoys this privilege of the Advocate, except the Church. No one ever will enjoy this privilege except the church. Why not? We have sometimes heard the question raised among the Lord's people as to the Advocate for the Church and the Mediator for the world. The Church will never have a Mediator, and the world never will have an Advocate. And if you will pardon us for divergence here, we might draw the distinction, in order that we might clearly show the great privilege we have of prayer through our Advocate. The Mediator is one who goes between to reconcile or act for the incompetent one. We might take two brothers here today. One of them we will say has a large amount of property, and he is insane; the other brother desires to enter into a contract with him, but cannot because he is of an unsound mind. The two cannot contract with each other because one is incompetent. Then the third one will have some tribunal that is clothed with proper authority, to appoint a competent person as guardian, or curator, as a go-between to act for the incompetent person. We find the whole world of mankind at enmity with God; they are all insane as far as God is concerned. Now just as the curator or mediator, or guardian—whichever name may be desired—acts for the insane man and without his consent, just so in the next age, the Great Royal Priest, the Christ, Head and Body, will act as a Mediator, the go-between, without the consent of the world, to bring the world to the plane of reconciliation with God. They of the world will be tried, not in the court of Jehovah, but in the court of Christ, and the Christ will bring up mankind without their consent to a knowledge of the truth.

Now, let us go back to the illustration. The man in this world has a guardian who acts for him on his behalf without his desire and without his knowledge or consent, but when the man is brought back to his sane condition, when his sanity is restored, he has no more need for the mediator, no more use for the guardian, the go-between, and so the guardian is removed, and the parties now being competent, contract with each other. And so, at the end of the Millennial Age, when the Great Royal Priesthood, the Christ, has performed the office of mediator between the world of mankind and God, and has brought back the world to the plane of justification actually, then there will be no further need for the mediator, and, as we are told in 1st Cor. 15:27, 28, then the kingdom will be turned over by Christ to God that He might be all in all. Thus we see the world will never need an advocate. The Church does not need a mediator, for the simple reason that all who now come to Christ Jesus are seeking the Lord because of a desire to follow the Lord, and they are brought to the plane of justification reckonedly and instantly by faith, and therefore they do not need a mediator. But when they use that justification for the purpose of becoming sons of God, then these as part of the New Creation are put upon trial, and being upon trial, they have need of an advocate to present to Jehovah their petitions on their behalf. Dear friends, what a gracious privilege it is to know that this is true, that our Lord is presenting these petitions on our behalf. Now in harmony with what we have observed, let me read Heb. 4:14-16.

"Having therefore a Great High Priest, who has passed through the heavens, Jesus, the Son of God, we should firmly retain the confession. * * * We should therefore approach with confidence to the throne of favor, that we may receive mercy and favor for reasonable help." (Diaglott.) Come confidently, says the Apostle. Our Advocate, our Great High Priest, has passed beyond, and is there ready to present our petitions for us, therefore let us come confidently to the throne of grace, knowing that if we are in Christ, and His words abide in us, then we may expect to receive the blessings we need. What a gracious and wonderful privilege the sons of God enjoy! The world knows not of this blessing. None but the prospective sons of God can appreciate this privilege.

We have come to this convention, dear friends, for the purpose of receiving blessings and giving blessings to others. It is therefore of the utmost importance that we keep the line of communication between us and the heavenly throne open, that we may at all times be in an attitude of heart and mind to receive the blessings the Lord has in store for us, and that we

may be used as instruments in His hands to carry blessings to others. At what time then shall we approach the throne of grace? Shall we wait until the assembling of the congregation, or shall we defer this until we are in some secret place? No, the Apostle tells us to be "instant in prayer." He who can pray at all for spiritual blessings may enjoy this privilege at all times. We may sit in our seats and breathe a silent prayer for the speaker, for the listener, for those who are here and for all those of like precious faith who are not privileged to be here.

Then we are told to "pray constantly," and "without ceasing." As we near the end of the race course our lives should be given over to prayer and thanksgiving. So wonderful are the Lord's leadings of his people that at times we almost seem to be walking by sight; and the more we experience these leadings and blessings the more our hearts are filled with love and praise and adoration for our heavenly Father. The spirit begotten ones, the sons of God, have now entered into the joys of their Lord, and we rejoice that ere long His favor will be turned to all men, when all may know the Lord from the least to the greatest.

We are here, dear friends, to hear discussed during this week vital points concerning God's plan for the salvation of man. It is the sincere desire of every one here, we hope, that the truth may be vindicated and that truth may prevail without regard to who presents it. To this end, dear friends, let us all have our hearts in an attitude of prayer for those who shall engage in these debates. Let the spirit of love and kindness towards each of the speakers, and towards all, be uppermost in our hearts. If we have not done so before, let us now resolve that we will pray for both speakers, and let us come here praying that the Lord may bless and overrule all that is said here to His own glory and honor. Let us pray that those who are earnestly seeking to know the truth may have the eyes of their understanding opened that they may learn what is God's will toward man and His wonderful plan of salvation. Our desire is that this may be a wonderful opportunity for promulgating the truth, and let our united prayers be to the same end.

We have come here to build each other up in the most holy faith, and therefore let us not neglect to pray for each other. One of the last acts of our Saviour when on earth was to pray for others. On the last night of His earthly existence He went down into the garden of Gethsemane and there gave utterance to the most memorable prayer that ever fell from lips. In that prayer He prayed not only for His disciples, those who were His personal associates, but He prayed also for you and me; He prayed for every one that might believe on Him through the Word of those whom He sent into the world. He prayed for every prospective member of the "little flock." He prayed that these should be made one in Him to the end that ultimately the whole world might know that God had sent Him into the world to save man, and that all men might know of the love of God to them. If we have been called to become joint heirs with him in His kingdom, to be associated with Him in the blessing of all the families of the earth, let us keep ourselves in a similar attitude of mind and heart, praying always for each other and for all who shall believe on His name. Let us appreciate the great and wonderful privilege that is ours in being invited to come into the presence of the heavenly Father, and let us seek to conform ourselves to the formalities He has prescribed in His Word. Let us remember to "acknowledge him in all things" and so doing "he will direct our paths." If we seek His blessings in the manner He has pointed out to us, we will receive them, and in no other way can we have these blessings.

Dear friends, let us fully appreciate the privilege that is now ours to engage in His service. Prayer is one manner of serving Him, when we are supporting others in the service by our prayers. There can be but a few more years of service. The time is short. Whether there be three, four or seven years more of service, the time is short. It is quite evident, that within seven years from now the final destiny of every spirit begotten one here will be fixed. This is a potent truth and food for sober and candid thought. If we have been called to the son-ship and accepted in the Beloved, we may be sure that it is the will of the Father that we make our calling and election sure. He has set the prize before us and given us the power, through Christ Jesus, to obtain it. Should we not, therefore, seek daily to get closer to the Lord and find out His will and seek to do His will, to the end that our destiny may be fixed in harmony with His will? We may get close to Him by developing in our hearts the spirit of prayer, praying without ceasing and watching diligently that we may please Him. Praying that our faith and confidence may be increased; that we may faithfully follow our Lord and Master; that we may have the strength, in Christ Jesus, to overcome the spirit of the world, the weaknesses of the flesh and the wiles of the devil.

The apostle fully appreciating our need to develop the spirit of prayer at this particular time, pointed out the necessity thereof. He placed prayer above any other one thing. Note his words in the 6th chapter of Ephesians, beginning with the 10th verse. He here addresses not the world in general, but the sons of God, those who are running in the race for the prize of joint heirship with Christ Jesus, and to none others. He assumes, by his language, that these have been fighting the good fight of faith and have, through the merit of Christ Jesus, accomplished much in character development, but now something more is required. The fight is now drawing near an end, as clearly indicated by his words, when he says, "Finally brethren"—the final test is now coming—"Finally brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to withstand the wiles of the devil" . . The devil, dear friends, has been the chief enemy of the sons of God all down the age, as the prophet clearly foretold he would be (Zech. 3:1-3). He has ever stood by to resist the development, and has resisted the development of the "little flock." He is now exerting every power at his command and would, if possible, deceive the very elect. Let us be prepared to meet the attack of the adversary. Let us keep always in mind the great weapon the Lord has provided for us with which to resist his attacks, namely, the aid received through prayer. The apostle is here addressing those whose fight is against "principalities, against the rulers of darkness in this world, against spiritual wickedness in high places." Such are the enemies of the sons of God. Wherefore, continues the apostle, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. Stand, therefore, having your loins girt about with the truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked one; and take the helmet of salvation and the sword of the spirit, which is the word of God." But, assuming that we have the whole armor on, how much good will it do us if we attempt to use it without aid from the heavenly Father? How long would we be able to withstand the attacks of the adversary? The apostle fully recognizing this, admonishes us to do something else. He reaches the climax in his admonition in these words (vs. 18), "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." He did not say for us to pray for ourselves only, or for a few, but to remember each other; to pray for all those who are fighting the good fight of faith, running in the race for the prize of the high calling in Christ Jesus. The spirit of selfishness should never be permitted a place in our hearts, but we should fully appreciate the fact, that

all those this side the vail who will become members of the body of Christ, compose the remnant of the "little flock," all of one hope and one faith, journeying to that kingdom of which Jesus will be the King. Therefore, dear friends, let us "strengthen the weak hands and confirm the feeble knees," by unceasingly calling upon the Lord in prayer and supplications for each other, and by giving each other words of encouragement and good cheer, praying that He will continue to lead and bless us. If we are running in the race course and are thus striving to help each other and to make our calling and election sure, we can truly say of our heavenly Father, "He is our God and we are the people of his pasture and the sheep of his hand." Therefore, let us bow down often and worship the Lord; let us follow His leadings; let us seek diligently to do His will! We thank you for your kind attention, and we trust everyone in this audience will seek now, if he has not already done so, to put himself or herself in the proper attitude of mind and heart, that all here may receive a great blessing. You know it is said of these conventions that the last one is the best. Let us make this the best from a spiritual standpoint, and let us have our hearts filled with the love of the Lord and with praise and thanksgiving and with joy and peace, praying always for all who are here, and praying for those who shall take part in this convention, and in these debates; praying for those of like precious faith who by force of circumstances are kept away from here,—and may the Lord's blessing rest richly upon you all. Amen.

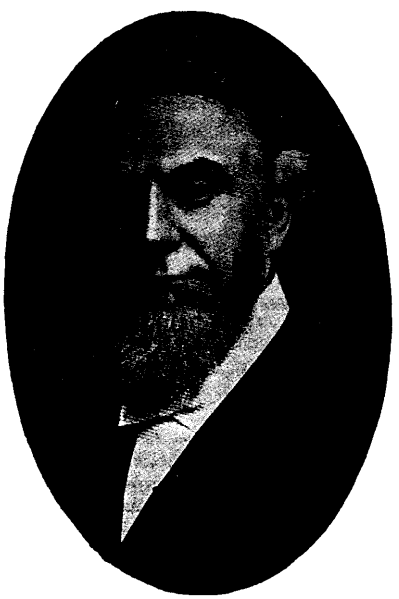
ELDER L. S. WHITE

An Epoch - Making Debate

on Most Important Themes.

The Arrangement for These Debates.

"The Leader and the Way," a prominent journal of the Christian denomination (Radical branch), acting for its patrons and through its editor, Mr. F. L. Rowe, challenged Pastor C. T. Russell, of North Pittsburgh, Penna., to a debate of differences of Biblical views. It selected as its doctrinal standard-bearer Elder L. S. White, of Dallas, Texas. The details of the matter were most harmoniously worked out by the two principals, as the following correspondence shows:



PASTOR C. T. RUSSELL

Elder C. T. Russell, Allegheny, Pa.

Dear Sir and Brother: Our correspondence has been delightfully pleasant (for which I am truly grateful), and as we are agreed on all details for the coming discussion, am sending you copy of all the propositions we are to discuss, properly signed by myself, and hereby extend to you, as per your request, formal invitation to meet me in the discussion of these propositions in Cincinnati, Ohio, beginning Sunday evening, February 23, 1908, and continuing six consecutive evenings of two hours each, with one evening to each proposition. I suggest that you make due announcement in your paper. I also trust that the discussion may be in the same good spirit of our correspondence, and that the same may redound to the glory of God. Truly and fraternally,

(Signed), L. S. WHITE.

Elder L. S. White, Dallas, Texas.

Dear Sir and Brother: I am in receipt of your formal invitation to a public discussion of our doctrinal differences along Scriptural lines. I accept the invitation, with the assurance of the editor of the "Leader and the Way" that you are a widely known and highly respected representative of the Radical branch of the Christian or Disciple denomination, and yourself a Christian gentleman.

I might here remark respecting the first proposition that I accept it as you prefer to have it, but only with the understanding that it is not two propositions, but one; for I would not be prepared to deny the first part of the same, "That the Scriptures clearly teach that all hope of salvation today is dependent upon the Scriptures.". I continually affirm that, but it is the after part of this proposition that I deny, viz.: That such acceptance is confined to this present life.

As respects rules for the controversy I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best.. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the Divine rules and standards governing Christian courtesy.

With Christian regards and prayers for Divine guidance of us both in the interests of truth, yours in the Lord.

C. T. RUSSELL.

(Heading and opening remarks in Cincinnati Enquirer, Monday, Feb. 24.)

OPENED

Before 2,000 People

Is the Series of Debates on Religious Topics.

Elder White, of Dallas, Took the Affirmative Side

And Rev. Mr. Russell, of North Pittsburg, the Negative,

On the Subject That Man's Hope of Salvation Lies in His Acceptance, Now, of Christ.

THE first of the series of religious debates at Music Hall, between Elder L. S. White, of Dallas, Texas, and Elder C. T. Russell, of North Pittsburg, Penn., brought forth an audience of some 2,000 people last night. The subject for this first debate was: "The Scriptures plainly teach that all hope of salvation, to-day, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to the present life."

Rev. White had the affirmative of this proposition, while Rev. Russell spoke in the negative.

The rules of the debate gave the affirmative 30 minutes to open, and the negative 30 minutes to answer, with 30 minutes for each to close in order thereafter.

J. F. Rutherford, Esq., of this city, as chairman for the evening, opened the meeting with a short address, during which he defined the rules of the debate and enjoined upon the audience the necessity for perfect quiet and no applause. Rev. R. H. Bowl then offered a prayer, after which Rev. White was introduced as the first speaker.

Rev. White has a splendid voice of marvelous range, and, while he speaks very rapidly, his enunciation is perfect. His argument was upon the radical belief that only those who have accepted the Lord in life can hope for a hereafter in the Kingdom of Heaven, there being no other chance after death for salvation in the future life.

A Small Percentage.

Rev. Russell answered this with the declaration that if this were true but a very small percentage of mankind would inherit the Kingdom of Heaven. He argued that the Lord has not spoken to the multitudes, but, through the church, has succeeded in reaching but a very small "flock," and that these are the saved of the earth, the ones who can know that eternal salvation awaits them, while the heathen, and all those who have never had their eyes open, nor their ears trained to hear the word of the Lord, will have another chance, and will be adjudged after death and given a chance to gain the Kingdom of Heaven.

He argued that those who have accepted the Word of God while on earth will be the ones who will sit about Christ on the throne in the hereafter, and they will be the "elect," and it will be they, with Christ, who will open the eyes of those who never had their eyes opened while upon earth. Rev. Russell, having the liberal side of the proposition, naturally had the most popular, but, besides this, he is a man of great ability as an expounder of the Gospel as he sees it, and his words carried great weight with his audience. He closed the argument with the declaration that the millions who had died without ever hearing of the Word of God, and who may die before the judgment day comes, would be condemned to eternal damnation without hope of entering the Kingdom of Heaven, if the argument of Rev. Mr. White be true. He denied that the "kingdom" had ever come to this earth, and declared that he knew that it has not "come to Pittsburg," and did not think that it had ever come to this city, but declared that it would only come when Satan, "the Prince of the World," is chained, and Christ shall begin his reign of a thousand years.

FIRST DEBATE—Sunday, February 23, 7:30 P. M.

(Reprint from Cincinnati Enquirer.)

Chairman, J. F. Rutherford, Esq., Attorney, Booneville, Mo.

Proposition 1. The Scriptures plainly teach that all hope of salvation, to-day, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life. L. S. White affirms. C. T. Russell denies.

MR. CHAIRMAN, Ladies and Gentlemen: I count myself happy to have this opportunity of meeting such a splendid audience of people and to discuss with my distinguished opponent a great Scriptural question of much interest and vital importance to all of us. Any person should be open to conviction and any person who is not willing to hear the truth, as taught from the Word of God, is not yet ready for the Kingdom of God. I take great pleasure in affirming the proposition that has just been read:

" 'The Scriptures clearly teach us that all hope of salvation, to-day, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures and that such acceptance is confined to this present life.'

"I am glad to meet perhaps the ablest representative of the opposition in America, or in the universe, for that matter. So that, if his cause goes down in this investigation, it will not be on account of the arguments of man, but because of a weakness of the cause which he has espoused.

Of Great Importance.

This proposition is one of great interest and much importance to all of us. God's purpose in perpetuating the human family today is that they might seek and find Him. (Acts xvii.:26-27.) Paul says that 'God hath made of one blood all the nations of men for to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitation that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from any one of us.'

"It is important that the terms of this proposition be clearly defined. One of the rules of controversy, as given in Hedge's Logic, says: 'The terms in which the question for a debate is expressed and the precise point at issue should be so clearly defined that there could be no misunderstanding respecting them.' Then the definition of the terms of this proposition: The Scriptures (Word of God), all hope of salvation (all hope of

being saved), to-day (the present time), and you notice carefully that there will be an issue as to whether this refers to the present time or to some past time. The proposition positively states 'to-day,' the present time, the Gospel of Christ (the plan of salvation offered through Jesus Christ), confined to the present life—that is, there will be no opportunity to accept the Gospel and be saved after the close of this life.

"My opponent will not deny for one moment that all hope for salvation to-day depends upon the accepting of the Gospel of Jesus Christ as revealed in the Scripture.

"The point at issue on this question is, Will there be an opportunity of people being saved by the gospel after the toils and aches of this life are done? He is really to the negative of this proposition, affirming that there will be another chance of salvation beyond the grave, to which I most gladly deny.

"I want now to introduce a number of strong scriptural and clear logical arguments in support of my proposition: 1. 'To-day is the day of salvation' (Hebrew 3, 7-11). God says to-day is the day of salvation. We are both agreed upon that fact. The question is, Is he right in contending in addition to what God says that there will be another chance in the future?

"2. The reign of Christ began after His ascension. (Acts 2, 30.) His reign will end at His descension in the second coming. Then He will deliver up the Kingdom to God, even the Father. (I Corinthians, 15, 24-26.) Any salvation therefore offered after that would be salvation without Christ as King, consequently without the name of Christ, but there is none other name given under heaven or amongst men whereby we must be saved. (Acts 4, 12.) 'Neither is there salvation in any other.' Therefore, the possibility for salvation is confined to the time before the second coming of Christ for when once the Master of the house arises and shuts the door many will say unto Him, 'Lord, Lord, open unto us.' (Luke 13, 23-27.)

To Those Living Here.

"3. The grace of God brings salvation. But it brings salvation to those only who live in this present world, which precedes the second coming of Christ. We are to look for His appearing. (Titus 2, 11-14.) Then any salvation offered after this life, any saving then, would be without the grace of God.

"4. The seal of the covenant of grace is the blood of Christ.

"The seal and that of which it is a seal are coextensive. Each lasts just as long as the other and no longer. Christ's blood is to be remembered until He comes (1 Cor., 11-26.) Therefore, the new covenant sealed by that blood will continue only until Christ comes; then if any are saved after He comes, they will be saved either without the new covenant or the blood of Christ. But the new covenant in which the blood of Christ is the seal is the one which gives life. (Gal. 3 and Hebrews 8.) Therefore, salvation without the new covenant would be salvation without life. From such please excuse me. But this is just what Elder Russell's after-death salvation proposes.

"5. Judgment, not salvation, comes after death (Heb. 9:27-28), 'and as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation,' or without a sin offering. Christ came into the world once to save many. (I Timothy, 1:15.) The next time He will come for a different purpose. He will come next time without a sin offering. If the people can be saved after Christ comes, they can be saved without an offering for sin. 'But Christ shed His blood for the remission of sin.' (Matt. 26:28.) Therefore, if people can be saved after Christ comes or after this life they can be saved without a sin offering, without the blood of Christ, which is impossible, for without the shedding of blood is no remission. (Heb. 9:22.)

"6. Because of our sins we cannot approach God without a mediator. (Isaiah xix., 1-2.) Jesus Christ is our mediator. (I Timothy ii., 5.) 'There is one God, and one mediator between God and men, the man Christ Jesus.' But Christ is now in heaven in the presence of God for us. (Hebrews ix., 24.) But Christ is to appear in the presence of God but the one time for us. (Hebrews ix., 25-26.) If Christ comes to this world to offer the people another chance of salvation after death He will then be in the presence of the people instead of God. The Bible teaches that He shall stand in the presence of God, for the interceding of the people. Therefore, if people can be saved after this life they can be saved without a mediator, which is utterly impossible.

Chance Without Limit?

"If there be another chance of salvation after death for those who lose out in the present life, who knows but that they shall have a third chance and a fourth chance, without limit? Can Elder Russell tell us? But it has been shown that Christ will never appear in the presence of God for us after He comes. At His coming He will take vengeance on them that did not accept Him in the offering of the Gospel in this present life. (II Thessalonians i., 7-10.)

"8. God is no respecter of persons. (Acts x., 34.) If this be true, and it most certainly is, then it is as reasonable and certainly as possible that God would have given the Jews who rejected the law of Moses as much of a chance for salvation the second time as He will give a second chance to those who reject the Gospel.

"He will not give the Jews a second chance under the law that they despise. God teaches that our chance is less even than theirs. (Hebrews x., 2.)

"10. If God gives the Jews who lived under the law a chance by the Gospel after the present life, and if He is to give to those who have heard the Gospel in this present life another chance after death and resurrection, then to be consistent and not a respecter of persons He will have to raise the heathen from the dead, and give them an opportunity by the Gospel, and if they, or any of them, refuse the first opportunity, let them die, then raise them again from the dead and give them a second opportunity in order to put them in the same condemnation with us. Otherwise, if the contention of my distinguished opponent is true (which is doubted) God would be a respecter of persons. If every one except the heathen has two lives and two opportunities for salvation I shall insist that the heathen shall have two lives and two opportunities after this life.

"11. The Jews have had one opportunity through the law of Moses and rejected it. They have had another by the Gospel of Christ and rejected that. If the contention of Elder Russell be true, they will afterward have another chance for salvation beyond death, making three chances of salvation for the Jews. Then God will have to give the heathen a chance after death, let them rise from the dead, permit them to die again, and rise from the dead a third time in order to give them a fair chance for salvation.

"Then God will have to give the heathen a third chance after death, letting them rise and die again, and rise and die again, and rise again, and thus put them on an equal footing with the Jews and Himself avoid being a respecter of persons. Who doubts that some of them, even in the first class, will reject the Gospel? This is one of the absurdities that the boasted salvation of Elder Russell leads to.

Parable of the Virgins.

"12. In Matt. 25, 1-13, our Lord Jesus gives us the parable of the ten virgins, which I will read to you. The coming of the bridegroom represents the coming of Christ; wise virgins represent those who are ready for His coming. The foolish virgins represent those who are unprepared for His coming. You will observe that the foolish virgins thought they could get ready after the coming of the bridegroom, just as my present distinguished opponent teaches. But they were not permit-

ted to enter and be present at the marriage. Not having the promise of entering Heaven, which belongs to none except those who do the will of God in this present life. (Matt. 7:21). But if, as Elder Russell teaches (so contrary to the word of God), that there will be another chance of salvation after the coming of Christ, and this chance be a better one, last longer and be more easily accepted than the present, as he teaches, then Christ has it wrong. The wise virgins were the foolish ones, and the foolish were the wise ones in waiting until the coming of the bridegroom Christ to get ready, when they would have so much easier a time to make preparation. Wonder if they had any of this second chance preparation that my opponent is teaching? But you see that they were sent out and had no second chance. Great men sometimes differ. Christ taught in one way and my opponent teaches in another, and different way. Which will you take?

"13. When the Holy Spirit came to the apostles to guide them into all truth He tells them it was to reprove the world of sin, righteousness and judgment. (John 16:7-8). The great Apostle Paul, acting under the commission of Jesus Christ, preached the Gospel to Felix, the wicked and adulterous Governor of Judea. (Acts 24-25.) Felix trembled under the power of God's word, but he put the matter off for a convenient season and other opportunity, just as my dear friend and opponent teaches, and was lost.

"Better be wise and take the present opportunity. Will Brother Russell answer the following question? Will Felix have another opportunity of salvation?

"14. There is no hope for the truth after people go down into the grave. (Isa. 38:18; Romans 6:20-23.)

"15. This present life is man's last chance for salvation. (I John 2:17-18.) This clearly teaches us that God has given us His last revelation and that this life is the last time, the last chance in which we will have the preparation for the life to come. (Heb. 1:1-2; Ephesians 1:7-10.) When was this purpose of God made known? (II Tim. 1:9-10.) Thus you see this purpose of God was made known through Jesus Christ. When did the fullness of time come?

"16. The fullness of time came when Christ came. (Gal. 4:4.) There is the fullness of time, the fullness of the Church of the living God, the body of Christ in the world to-day. (Romans 1:16.) Then the purpose of God to save the human family through the Gospel of Christ, which is the power of God unto salvation, is manifested through Christ in these last days, last dispensation, which is the last time and in it there is fullness. Therefore, if saved by the Gospel it must be in this present life.

Saved by Faith.

"17. Many of the human family are saved by faith in Christ and his obedience to Him. (Acts 2:41; also note verse 47.) (Gal. 3:26-27; Heb. 7:25; Heb. 5:8-9; Rev. 22:17.) These Scriptures show the Gospel was addressed to these people, that they were capable of understanding it, that they obeyed it and were saved by it. These people are exponents of the moral and mental condition and responsibilities of mankind. All men have the powers and responsibilities in this present life, and any who refuse the offer themselves of such opportunities are not entitled to further opportunity in the next life."

Pastor Russell replied as follows:

"I remind you, dear friends, of the remarks in my letter of acceptance, that, in so far as this first proposition is concerned: I accept it as you prefer to have it, but only with the understanding that it is not two propositions, but one, for I would not be prepared to deny the first part of the same. In other words, dear friends, we do not deny that, so far as the present life is concerned, there is a trial or testing upon those who now come to a knowledge of the truth, that they have a responsibility; that it is a life and death question with them, and that includes you and me, if we are of those who are the Lord's people. The essence of our argument is this: That God has a plan which is wiser and deeper and broader than we had once supposed. I agree with very much that our friend has said, and with all of the Scriptures quoted, but I wish to call your attention to the fact that nearly all of those Scriptures relate to the present age and do not relate to the world at all. They relate to the church, but some one may inquire:

" 'Do you make a distinction between the world and the church?'

"I answer 'Yes.'

"Our dear brother has been discussing the tests that are upon those whom the Lord is calling now—those whom the Scriptures term the elect, of whom the Scriptures say there is but a 'little flock.'

" 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'

"Our dear brother says the Kingdom came some time ago, but the Lord says that it is God's pleasure to give us the Kingdom. I hold, dear friends, that you never got the Kingdom. I am sure I never got the Kingdom. I remember very well our Lord said to the disciples: 'I will give you to sit with me in my throne.' I remember very well that the same dear Master told us that we should pray: 'Thy Kingdom come, thy will be done on earth as it is in heaven.' I assure you, dear friends, that the Kingdom has never come in Allegheny, and I do not believe you will contend that the Kingdom of God has come in Cincinnati.

God's Kingdom Not Here.

"And so I think we are safe in saying that God's kingdom has not yet come, and his will is not yet done on earth, as it is in heaven. Now, dear friends, I wish for you to notice some Scriptures which make a distinction between the church and the world. As, for instance: 'God has spoken unto us by his Son. That is one of the Scriptures that our dear friend quotes. Very good. He has spoken unto us by his Son. but to whom has he spoken? Has He spoken to the heathen? I tell you nay. Has He spoken to you? Blessed are your ears, for they hear. But every one has not heard, my friends. The Apostle Paul is our authority for saying that the God of this world has blinded their minds and stopped their ears, and so the whole world is deaf to this message. Only certain ones can hear now. They are the blessed ones who hear now. They are the peculiar people God is now selecting. He is selecting a people for a purpose.

"Now take another text along the same line: 'Behold the Lamb of God that taketh away the sin of the world.' Mark you, the sin of the world. It is one thing to deal with the sin of the church, it is one thing to refer to the church, and it is another thing to refer to the world. And our Lord is come to take away the sin of the world, not merely the sin of the church. But you say they are both the same. I answer no. The Scriptures clearly distinguish between the sin of the world and the sin of the church. Let me give you a few illustrations. He is the propitiation (that means the satisfaction); He is the satisfaction for our sins, the church's sins, and not for ours only, but also for the sins of the whole world. Now you see, according to the Scriptures, there is a class, that is the church, and they have a satisfaction given for their sins. And there is a class called the world, and they have also a propitiation for their sins. But the two classes are separate and distinct, and whoever has not learned this matter has not learned that the Apostle Paul says 'rightly dividing the word of truth.' Another Scripture along this line: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' It is not merely that God so loved the church, and yet, dear friends, it will be admitted on all hands that the church is a very small minority, too. You take the city of Cincinnati, with some probably 350,000 of people, and how many do you suppose are of the Church of Christ from the Scriptural standpoint at this time? How many are disciples indeed? How many of that class are

mentioned by our Lord when he says, 'If any man will be my disciple, let him take up his cross and follow me, and where I am there will my disciples be?' This is the class of which He says: 'Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it.'

Must Die to Live.

"Now, my dear friends, after admitting the fact that there is a narrow way, and that few are going to find it, and that that is the only class that God is now seeking, if that is the teaching of the Word all the way through, we must be dead with Him, if we would live with Him. We must suffer with Him, if we would reign with Him. But this is of the church class, this is not the world at all. The world is never invited to suffer with Christ. All men are called to repentance, but it is not all the world that is called to be the bride of Christ. It is those who have repented, it is those who have turned from sin, it is those who have believed in the Lord Jesus Christ, those are the ones who are invited to be of the little flock and to be joined with Christ, and to lay down their lives for His cause. If, then, we can get this matter differentiated in our minds, let us remember the words of the apostle on this subject of the mystery of God. He distinctly calls them the 'mystery' class. Did you ever hear of a mystery class? The Scriptures tell us that the Church is a mystery. Let me quote you what the apostle says, 'The mystery hidden from ages and generations, and now made manifest.' When made manifest? In the days of the apostles, and from the day of Pentecost on, this mystery class began. In other words 'the Church is a mystery the world knoweth not of, even as it knew Him not,' is the scriptural way of putting it. Why does the world not know it? Because it is this little flock that the Lord is selecting out from the world—a peculiar people. Not many great, not many wise, not many learned, has God chosen, but this select class proves He is now collecting and separating from the world a peculiar people, every one of them to be copies of his Son. How many will that leave out? That will leave out nearly all the people in Cincinnati, and nearly all the people in Allegheny and Pittsburg too. Do you know many that are copies of God's dear Son? Do you know how many there are in Cincinnati? I hold that you do not. I hold that there are not many in Cincinnati that would claim to be a copy of God's dear Son.

Constitute the Elect.

"Yet the Scriptures tell us that is the kind that God has predestined, those are the ones who are to constitute the very elect, and those peculiar ones are to make their calling and election sure. Election to what, you say? The Scriptures answer, election to a share with Christ in the heavenly kingdom, to work with Him in His heavenly kingdom. What kingdom? The kingdom for which we pray, Thy Kingdom come, Thy will be done on earth as it is in Heaven. When will that Kindom come? At the end of this age, dear friends. Why at the end of this age? Because this Gospel Age has been appointed for this very purpose of the selection of this kingdom class. The Lord is now seeking this class out of the world. And what does He call them? In one illustration He calls them the bride, the lamb's wife, and in another illustration He calls them members in particular of the body of Christ. All of these are very selected terms you say. All of this represents a very particular selection on the Lord's part—an elect class—the very elect.

"I need not call your attention to the many Scriptures which speak of the elect of God, the very elect, who find out that the Church is a very peculiar people, and that they are all saints.

"Mark the illustration that is given to us in the Word respecting the resurrection, 'Blessed and holy are all they that have part in the first resurrection, on such the second death hath no power, they shall be kings and priests under God and shall reign on the earth.' They will be kings and priests and they will be reigning priests at that time. That is what it means—kings and priests, they are both, the two offices will be combined.

"Let me read you a few more on those texts about the mystery. The Apostle says in Col. 1:27, 'Christ in you, the hope of glory.' Again he says in Ephesians, 3:9, the fellowship of the mystery, which is 'Christ in you,' and so in Revelations 10:7 you remember it is specifically pointed out the time when the mystery of God shall be finished. The mystery class began on Pentecost. There was no mystery before that. The church is this mystery class, the world knows not what God is doing, and I am sorry to say that I did not for awhile know what God was doing, and perhaps you did not know what God was doing, that He was taking out of the world a people for His name, that He was not at any time trying to take in the world, but He was trying to take out of the world a people for His name, as the Apostle Peter expresses the matter. 'Taking them out for a purpose as we have already had it quoted in Ephesians, the Apostle states in the ages to come—Oh, there are ages to come; this is not the last age, and there is work for this age, and also work for the ages to come—And in the ages to come, says the Apostle, 'He shall show forth the exceeding riches of his grace and his loving kindness toward us in Christ Jesus.'

"Who are the 'us?' The church, the little flock, the bride class, the class who shall sit with Him in His throne—when He has a throne—for He is delaying the sitting on His throne until He has the bride class completed.

God's Plan of Salvation.

"If we get this before our minds, that there is on God's part a great plan of salvation, that is partly outlined in the statement of many Scriptures, to the effect that God so loved the world, and not merely the church, and that Jesus was a propitiation for our sins and not ours only, but also for the sins of the whole world—if we get that before our minds, we see that in the present time He is searching for the church, finding the little flock, and then bye and bye the little flock associated with Him in His kingdom will be the power of God for the blessing of all the families of the earth.

"I might call your attention to some of the various Scriptures by which this is represented. We are told, for instance, that the whole world is not called, but that he that hath an ear to hear, let him hear. The implication is that all have not the inclination to hear. The Apostle Paul says 'The God of this world hath blinded the minds of them that believes not.' Now, how many are they that are blinded as He affirmed? Well, you will all agree that the heathen are blinded, and they know not God—all the heathen are blinded. How many are there of them today? Twelve hundred million of the heathen that are blinded to-day, that know not God, because the eyes of their understanding are shut. And when we welcome them here to civilized America, the most highly civilized country in the world, how many hear and know of God and hear of this mystery? To how many here has God spoken? He has spoken in these last days unto us by His Son, but I will ask you how many have heard?

"Suppose now that the audience here were all deaf and dumb people, except a few, and suppose I should address this message to them, how many would hear? The deaf and dumb people certainly would not. Who would hear? Those who had an ear to hear would hear. And so the Scriptures tell us, he that hath an ear to hear, let him hear. And that is the message that you have and I have to-day. Wherever we go, there is the Gospel of Christ, whoever has an ear to hear, let him hear, and we are glad to let them hear, but we haven't any chance to call the heathen at all. There is no second chance for anybody that has an ear to hear. His responsibility begins where his hearing begins, and not prior to his hearing. What we are claim-

ing is that God has not passed by all because of this million who have no ear to hear, and that God is not passing by the people of Cincinnati and the people of Pittsburg, who have no ear, but God has a glorious provision, and that He tells us in the prophecy that by and by all the blind eyes shall be opened and all the deaf ears shall be unstopped. I am glad that God is going to open their ears.

"The Lord tells us why it is that now they do not hear. The God of this world has blinded their eyes. But who is the God of this world? Jesus says that Satan is the god of this world. How has he blinded their eyes? By error, and superstition, and gross darkness that is about the people—darkness covers the earth, and gross darkness covers the people, is the statement of Scripture. And who permits this gross darkness? Who caused it? Satan causes it. Who permits it? Our heavenly Father permits the people to be in the darkness they are in. But if He did not so permit it, would they be in darkness? How could they be otherwise than what He would permit? So then if God is now permitting them to be in gross darkness, and claims Satan to be the prince of this world, and is now permitting him to blind the hearts of them that believe not, let us also rejoice that the time is coming when Satan, the old serpent, the devil, shall be bound for a thousand years, to deceive the nations no more until the thousand years are finished. When Satan is bound and his deceptions are ended, all the blind eyes shall be opened and all the deaf ears shall be unstopped.

Heathens in Darkness.

"So the Scriptures represent that the present time is a time of darkness—darkness covers the earth and gross darkness to people. The heathen are in gross darkness, and civilization is in darkness also, but not as gross as heathendom; but the Lord tells us that there are some of His people who are following the lamp. 'Thy word is a lamp to my feet and a lantern to my footsteps.' Those are the ones who have the hearing ear, who take heed to the Word. Let us be glad that our ears have heard something of the grace of God. Let us be glad that we have come from darkness into His marvelous light.

"Our dear brother wanted to tell us about my side. I thank him for the endeavor, but I prefer to tell you my own side, dear friends, and it will be a little different. I want to tell you that we do not have any second chance to preach to anybody, except in the general sense that we shall show you. For instance, that you are enjoying now a second chance, and I am enjoying a second chance. For instance, according to the Scriptures, by one man's disobedience, sin entered into the world. That is, Father Adam's sin. And on account of his sin and sentence to death, death came upon him and death has come down to all of his family and so you and I, as members of Adam's family, are all dying, we are all suffering under his penalty, the death penalty. Now, then, God has had mercy upon us and sent His Son to redeem us and He has paid the price for us. Christ died for our sins, tasted death for every man, gave Himself a ransom for all. Blessed good tidings, that! Mark you, not merely gave Himself a ransom for the church. He gave Himself a ransom for all, and the next text says, 'To be testified in due time.' Now, it has been testified to you and to me that Christ died for our sins, and because we have had the ear to hear, we have rejoiced in the message. To whatever extent we have received it, we have had a blessing from it, and whoever have not heard it, have not had that blessing. But, it is to be testified to all in due time. God has a due time for you to hear, and for me to hear, and he has a due time for all to hear. This is the Apostle's statement, you remember, in I Timothy II., 5-6: After the Scriptures have brought our attention to the fact that we are in the narrow way now, they tell us why this is a narrow way. Why is it made now? That God would make a special mark of you and of me and of all He is seeking. He is seeking them who are to be kings and priests, who are to occupy very high positions in God's plan. This is the invitation now, we shall be joint heirs with Christ Jesus our Lord.

"I believe you all agree with me that this is a wonderfully high calling, as the Apostle speaks of it, a high calling of God in Christ Jesus. How high is that calling, to be heirs of God, to be joint heirs with Jesus Christ our Lord—joint heirs of what? Joint heirs of His throne, joint heirs of His kingdom, to sit with Him in His throne, to be associated with Him in His great work. What is His great work? I answer, His great work is the blessing of all the families of the earth. God's plan, dear friends, was never intended to merely gather up a mere handful and take that handful to glory, and then, as Jonathan Edwards hath declared, that they should look over the battlements of heaven and see the remainder of mankind writhing in agony because they were not elected. God is selecting a little flock, and instead of having their portion as Jonathan Edwards described, God's arrangement is that they shall be joint heirs with Christ in the work of disseminating the blessings and lifting up mankind out of the dunghill, when in the ages to come He shall show the exceeding riches of His grace. As our brother has quoted the text a little while ago that he will by and by gather together in one—under one head, the Greek word means—he will by and by gather under one head all things in Christ Jesus, and not merely the Church, He is already the Head of the church, which is His body, and this is a little flock, but after the church is glorified, then the work of the church will be with her Lord to scatter the blessings of divine forgiveness and divine grace.

Object of Gospel Age.

"Now, you can readily see, dear friends, the propriety of the part of the Apostles having addressed most of their remarks to the church. The object of the gospel age is not to discuss the millennial age especially. The object of the gospel age is to prepare a people for His name. The object of the gospel age is to instruct the church as to how they can make their calling and election sure. The majority of the New Testament is written for the church. And so you will find all of the Epistles are addressed, not to the world, but to the saints, as for instance, the Saints at Corinth, to the holy ones at Corinth, and the holy ones also here in Cincinnati and Pittsburg, the message of God comes, and, no matter whom you may address, the holy ones are the only ones that will hear and heed it any way. And the object of God in dealing with these holy or consecrated ones, is that they make their calling and election sure; that they may not only have the robe of Christ's righteousness covering their blemishes, but that it may be an embroidered robe, as represented in the Psalms, the bride is to be presented to the bridegroom in raiment of fine needlework, and all of that needlework represents the righteousness of the saints and the inwrought character that God would have you to develop in your heart that you may be made to be meet for the inheritance of the saints in light. There shall none enter into that glorious condition until they are fully developed. No wonder, then, dear friends, if the Lord lays down very strict lines for the church, He is getting a peculiar people.

"Our brother tells us that he thinks we believe it is going to be very much easier for the world, but the scriptures show that there will be a highway in the millennium age. There is no highway here. The Hebrew word highway signifies a broad, traveled way. What is there now? There is a straight gate, a narrow way, and few there be that find it, but about that highway of the future, the Scripture says a highway there shall be called a way of holiness, and all the redeemed of the Lord may go up thereon. Who are the redeemed of the Lord? The world of mankind.

What Is a Mystery?

"All for whom Christ died, and the whole host of the redeemed will have the privilege of going up the highway. But now the special privilege, the special opportunity of the present time, is to walk the narrow way, and you and I are invited, and it is a special thing, and only those who have the hearing ear can know about this and understand it, this mystery. It is a mystery to others, the apostle says. But what is the mystery? The mystery is this, dear friends: God first declared the Gospel to Abraham. The word Gospel, I will remind you, means good tidings. He first preached the Gospel to Abraham, saying: 'In thy seed shall all the families of the earth be blessed.' Now, who is the seed? Messiah is the seed, and the Israelites were looking for a Messiah for over 1,000 years, and when Jesus came He was, no doubt, the seed of Abraham. He was, indeed the one that was promised who should bless all the families of the earth. But did he begin to bless all the families of the earth? I tell you no. What did he do? He began seeking the bride first. He was first, according to the divine plan, taking out the church which was His body, for the Apostle says, we are members in particular of the body of Christ, but God gave Jesus to be the Head over the church, which is His body—and here is a picture, dear friends—this is the mystery the Apostle speaks about. God proposes to have a great Messiah, Jesus, the head and Lord, and the little flock, the church, to be the body of Christ. Or, in other words, the bride of Christ, for He is the chief cornerstone of the temple, according to another picture, and this is the glorious temple God is now erecting, and is to be the one from which will go forth the blessings to all the families of the earth in God's due time. It is not due time yet. Oh, you say, this is a long time, Brother Russell? I answer no, my dear brother, the Scriptures say in due time, God sent forth His Son. How long was that? Why, that was over 4,000 years from the time sin entered into the world, and yet it was due time for Jesus Christ to come. Now, it is 1,800 years or more since He came and died for our sins, and it is not yet due time for this message to be testified to every man. Why not? Because the selection of the church is not yet complete, all the members of the body of Christ must first be selected, and then this glorious Christ, head and body united, from them shall go forth the blessings of the Lord, because this is the assurance of the Gospel, the Gospel to Abraham, you remember, was this, 'In thy seed shall all the families of the earth be blessed.' Who was the seed? Answer—Jesus was the seed.

Heir to the Promise.

"Dear friends, you are a part of the seed if you are one of the Lord's consecrated ones. If you are one of His faithful ones you will be a part of that seed of Abraham. How do we know that you are? I answer, thus it is written (Gal. 3:29): If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.' What promise? What promise are you an heir of? An heir to the promise made to Abraham. Heirs to the promise that in the seed of Abraham all the families of the earth shall be blessed. You are a member of that seed if you are a follower of Christ, and if so the time is coming when you will be associated with the glorious head and as part of the seed of Abraham you will be permitted in God's due time to grant blessing and refreshment to the whole world of mankind.

"Our brother has quoted from Revelations: 'The Spirit and the Bride say come, and whosoever will may come and drink of the water of life freely.' But mark you, dear friends, there is no bride yet: the bride is not now saying come; there is no bride now. When will the bride say come? At the end of this age. When? When the marriage takes place. We are now the virgins. Our brother has called attention to the parable of the wise and foolish virgins. The wise virgins are going into the marriage, and that comes at the end of this age, and it is after they become the bride, after they become the wife, after they are married. Immediately after the marriage of the Lamb has taken place, then there will be a bride, and then the picture of Revelations that from the new Jerusalem (the new Jerusalem which is another picture of the glorified church) will flow the river of the water of life, clear as crystal. Many are the streams that are running out of Babylon, but dear friends, they are muddy with human traditions, but from that glorious city will proceed the river of the water of life, clear as crystal, and then what? All nations shall have the opportunity of drinking. The Spirit will say come, and the Bride will also say come, and whosoever will may come and take the water of life freely. But it is not whosoever will now. How is it now? It is as many as the Lord your God shall call. Now the Lord is not calling everybody. Our Lord said again. 'No man can come unto me except the Father draw him.' The Father is drawing the church now. By and by it will be different; during the millennial age the Father will not be drawing, but during the millennial age Christ will be drawing. The Father draws a limited number now—draws a limited number to be the Bride of Christ, but during the millennial age we are told of Christ: 'I, if I be lifted up, will draw all men unto me.'

"Where will the heathen be then, dear friends? Are they being drawn to Christ now? Is He drawing them now? I tell you nay. He is not drawing them at the present time, dear friends. God is now drawing a church. That is the work of the present time. With the end of this age, when the end of this age comes, what is the work of the next age? The work of the next age is for the world of mankind, as the work of this age is for the church, the little flock, the bride of Christ."

Elder White's Reply.

Elder White said in reply: "Mr. Chairman, Ladies and Gentlemen—It affords me great pleasure again to appear before you in defense of the proposition we are discussing at this time, and in all my experience and observation I have never heard any man undertake to reply to an argument that had been made without in some way attempting to take up the argument and show that it did not teach what the man that made it says that it did. This is the word that my opponent puts forth in his attempted reply to the many Scriptural arguments that I made in my first speech. But it is left with the audience to judge as to whether he answered these arguments or not. I want you to notice a statement that he made just before he closed his speech. He said the object of the Gospel age is not to discuss the millennial age. That being true, Elder Russell is not carrying out the object of the Gospel age, for he rarely discusses anything else except the millennial age. He could not even keep off it in his attempt to reply to my argument, for we have a proposition or two on those lines in this investigation.

"I will introduce another argument or two on the affirmative, and then I will answer his speech.

"18. God sent His word for the benefit of the entire human family. (Math. 28:18-20). That will answer an argument that he made. (Mark 16:15-16; Luke 24:46-47). Elder Russell preaches to us that the Gospel is to be confined to a few in this life. Jesus said it should be preached in all the world and to every creature. Jesus, the Son of God, standing on high and says: 'It is to be for all the world, to every creature.' Elder Russell, another wonderful, powerful, great character on the other hand, says it is to be just preached to a few. Which will you take? Jesus or my distinguished opponent? You must take one or the other.

(Acts 1:8) "Jesus said 'Ye shall receive power from on high, after that the Holy Ghost is come upon you and ye shall be witnesses unto Me, both in Jerusalem and in Judea,' and unto a few? No—'and unto the uttermost part of the earth.' There you have it. Jesus says 'Go into all the world; carry it to the uttermost

part of the earth.' My distinguished opponent says no; but preach it to the little flock. If it be true as my opponent teaches that God has not sent His word on any mission to the world, has not even attempted the conversion of the world, as he says in 'Millennial Dawn,' volume 1, page 95, and that God has evidently designed the permission of evil for six thousand years (though I do not believe one word of it, but Elder Russell says it and teaches it in 'Millennial Dawn,' page 94), then the people being without law are clear of all transgressions. (Romans 4:15.) For where there is no law, there is no transgression. Unbelief and crime amongst all of them must be excused. If my opponent be correct in this expression the world is not responsible to God for a crime, adultery, wickedness and such like, for He has not sent into the world any law forbidding such crime. If God has not yet even attempted the conversion of the world, it is not His will that the world should now be converted and it is therefore God's will that all evil associated with non-conversion must be allowed to run its course throughout this life, with impunity, for no attempt has been made to teach the people who go into the grave without receiving any law from God.

"According to him they die without condemnation, According to Elder Russell's theory they are not lost when they die, they do not come into condemnation when they are raised from the dead--unless they become lost in their graves. As he paid no attention to the question I asked him in my former speech, I want him to pay some attention to these questions now: 1. How are people lost without being under any law from God? 2. How do they deny **loss without** laws from God? 3. How will the lost be raised from the dead? 4. If they are not lost while they are living, if they are not lost at death, if they are not lost in the grave, if they are not lost when resurrected from the grave, how can they then be saved? 5. How can a man who is not lost when he died in the Gospel age be saved when raised from the dead during the Millennial age?

The Unpardonable Sin.

(19.) "The unpardonable sin, Mark 3:28-29: Jesus said. 'Verily I say unto you, all sins shall be forgiven unto the sons of men and blasphemies, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.' Or, as expressed by Matthew, 'He hath never forgiveness, neither in this world nor in the world to come.' What is the sin against the Holy Ghost? Jesus Christ said if they blasphemed against God they could be saved; if they blasphemed against Christ they might be saved; but if against the Holy Spirit they cannot be saved in this world nor the world to come. Why? Because the people might reject God's offered terms of mercy, and still Jesus was coming, and could teach them salvation; and while Jesus was here on earth and speaking salvation they might reject it, and still be accepted, because the Holy Spirit was coming, and would reveal unto them the full plan of salvation. It would be God's last revelation, and consequently their last chance, and so when they rejected the teachings of God's eternal spirit it was their last chance, and there was no salvation for them, neither in this world nor in the world to come. Here you have it. Certain characters, Jesus says, there is no forgiveness for them, neither in this world nor in the world to come. My distinguished opponent says that these very characters that Jesus says there is no forgiveness for, they will have a fresh trial of a thousand years, after this life is over. I do not believe a word of it, because there is not a word of truth in it.

"I want to follow this speech, in the order that he delivered it, and we are going to have some debating now for the next 20 minutes. I was in the affirmative, and the first thing I did was to put Elder Russell in the affirmative. He turned right round and affirmed a proposition instead of replying to my affirmative argument; so he is now in the affirmative, the laboring car is his, and I am going to follow the negative the balance of this speech. I would be willing, so far as the argument of this proposition is concerned, to leave it with the judgment of these good and intelligent people, for you know that he utterly and absolutely failed to answer those 40 or 50 strong Scriptures that I gave in support of the argument that there would be no chance of salvation after death, for the only chance was confined to this life. He said he did not deny that there is a trial in this present life. Certainly he does not deny that, but why affirm something that God says nothing about? The essence, he says, of his argument is that God has a plan of salvation. I fully agree with him that God has a plan of salvation, and that plan of salvation was given by the Lord Jesus Christ, and I showed you in my affirmative argument that Jesus Christ came into the presence of the people and offered this plan of salvation, and then went back into the presence of God to intercede for the people, and He is standing there, and if they will come unto God by Him now He is able to save them (Hebrew vii., 25.) Mark you. He did not say that He will be, in the millennial age, but He is now.

"He said nearly all of these Scriptures related to this world. They relate to the plan of salvation that Jesus Christ prepared and offered to the human family, and shows that if we do not accept them in this world we shall have no chance to accept them in the world to come. He said that I said the kingdom of God has come. But he said that it had not come in Allegheny, Penn., his own home, and if he is the only one that preaches there it never will come there. But I am going to investigate a little bit and see whether the kingdom of God has come or not. In Luke xii., 32, Jesus said, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Not some little flock away down the age, but that people back there, that Jesus was talking to on that occasion, that God was going to give them the kingdom of God.

Christ Was Not Mistaken.

"Mark 9:1, Jesus here used strong language. Elder Russell says it has not come yet. Jesus said there were people standing there that would not taste death until they had seen the kingdom of God come with power. Then there is one of three things true: The kingdom of God came during the lifetime of the generation living when Jesus used that language, or some of them are living until the present time, or Jesus Christ was mistaken about what he said. And, of course, we are all agreed that Jesus Christ was not mistaken about what he said. But was the kingdom of God in existence soon after that date? Col. 1:13, 'Translated us out of the kingdom of darkness in the kingdom of His dear Son.' Twenty-five weeks after Jesus Christ used that language the kingdom of God was in existence here on this earth, and people had been translated into that kingdom. Elder Russell to the contrary, notwithstanding.

"But my opponent says that Jesus Christ is the propitiation for our sins, or the sins of the church, and also the whole world. He did not tell us where it was, but 1 John 2:29 we find it. Notice carefully that he says, 'Jesus Christ is the propitiation for our sins.' He does not say that he will be, when he comes, but he says he is now the propitiation for our sins. Then he says he admits that the world is called to repentance, but not called to be the bride of Christ! Strange logic indeed. (Rev. 22:17.) 'And the spirit and the bride (which is the church) say, come; and let him that is athirst come and whosoever will, let him come and take the water of life freely.' I thank God that the invitation of the gospel of Christ stands out just as broad, just as wide as 'Whosoever will let him take the water of life freely.'

"(Acts 2:38-47.) If Elder Russell had been there he would have said, 'Look here, Peter, you are mistaken about this thing this gospel is only to go to the very few, the little flock, and you have it wrong, when you extend it to everybody, and open wide the door of sal-

vation to the whole human family. But he had a little something to say about elect class, furnishing me enough texts that I could preach the gospel to you in this section. 2 Thess. 2:13. Notice the elect class for just a little moment. 'We are bound to give thanks always to God for you, brethren beloved of the Lord, for God hath from the beginning chosen you unto salvation through sanctification of the spirit and the belief of the truth.' Will my opponent answer this question? Does God elect people unto eternal salvation, independent of their wills, of their volition, or independent of any thing that they may do in this life or does he elect them to salvation as the Bible says, through the sanctification of the spirit and the belief of the truth?

"Then he said that God in the present time is taking out the little flock, but He is not taking the world. He is only taking the little flock; the message is just to the little flock. Well, you know, great men sometimes differ. Paul, a great man, on one side, differed very seriously from my distinguished opponent, another great man, on the other side. Acts xvii., 30: 'And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.' Elder Russell, if he had been there, would have said: 'Paul, you have that thing wrong; Jesus did not intend this gospel for anybody but the little flock, and here you have the cheek to stand before the people of Athens, idolatrous people, and tell them that God commanded all men everywhere to repent.'

"Matthew xxvii., 18-20. This text removes that argument for all time to come. Jesus Christ did send His gospel to the whole human family, and not merely to this little flock that you are going to hear so much about during this investigation. Jesus Christ said that all authority in heaven and on earth was given to Him, and by virtue of all the authority in heaven and on earth He sent His disciples to teach all nations, every creature of all nations. Elder Russell says He only sent them to teach a few, the little flock. There have never been but three sources of power, and they are heaven, earth and hell and by all the authority and power of heaven and earth Jesus Christ sent His disciples to teach all nations, every creature of those nations, and the doctrine that says that it was only a few, and not the whole human family, came from hell, and not from Jesus Christ.

"Mark xvi., 15-16. Jesus said unto them, 'Go into all the world,' not merely to a little flock, but 'Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believth not shall be damned. Jesus did not say 'little flock.' It is my opponent who says that.

The God of the World.

"He said also that God hath blinded the people. Admitting, for argument's sake for a moment, that God had blinded the people, I want to show you that these folks that are blinded are the very ones that perish (II. Cor., iv., 34). It is the god of this world, not Jehovah God, that hath blinded the minds of the people, and the people have a right to turn from sin; they have a right to judge themselves worthy of everlasting life, just as they please, and a man that will not judge himself worthy of everlasting life in this world will not judge himself worthy of everlasting life in the world to come (Acts xiii., 46). Here we have the actual example of where people judge themselves unworthy of everlasting life. But he tells us that 1,200,000,000 of heathens are in darkness and that God will open their eyes. I want to say to you, furthermore, that according to such preaching as he is doing they will remain in darkness. There is nothing about his preaching to inspire the people of God to carry the glorious light of the gospel to shine unto them.

"His doctrine is the doctrine of procrastination. Some one has said that 'procrastination is the thief of time.' It can be said as truly that procrastination is the thief of souls, and I charge it upon him this evening, that the doctrine he is preaching is calculated to lead the people to put it off and let it go until after this life.

"But how does God propose that their eyes shall be opened? (Acts xxxvi., 18). Jesus Christ appeared to Paul to make an apostle of him to send him far off unto the Gentiles, not to my opponent's little flock. What for? To open their eyes. 'Hold on, Paul,' says this great man down here, 'you are wrong about that; you must not open their eyes; you must go to the little flock. It is not for the world, it is only for the few.' Jesus Christ said, 'Open their eyes and turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance amongst them that are sanctified, by faith which is in me.' Here the gospel is preached that they might hear; the gospel is preached that they might believe it and obey it and receive forgiveness of sins in this life. Elder Russell to the contrary notwithstanding. Furthermore, on this same point of their being blinded (Mat. xii., 15). "Jesus said: 'For this people's heart is waxed gross and their ears dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them.' So they chose their eyes; stop their ears—God does not do it, and such preaching as my opponent is doing is not only calculated to keep the eyes of the heathen closed, their ears stopped, but actually is calculated to cause Christian people here in this land of the gospel, light and liberty to close their eyes and stop their ears, and rest in that dreamland which he talks about, of which there is not one word in the Word of God.

Words of Paul.

"Then he talks about that due time. He seems to have a due bill that is coming due in the future. Where is that due time? Here it is: II. Tim. 5-6, 'There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.' Elder Russell testified to just a few; Paul says 'all men.' 'To be testified in due time'—when was the due time? When these prophecies concerning the coming of Christ in this world to prepare salvation, their due time had come. Jesus Christ came into the world in fulfillment of these prophecies, and there you have the due time, and not yet to come. For he says we are to be heirs according to the promise. See Gal., iii., 26-27."

PASTOR RUSSELL CLOSED AS FOLLOWS:

"My opponent would seem to imply by his last argument that he is urging that God is going to save the whole world, and that I am trying to make out that God is not going to save any except the elect. Now, the very reverse is true. Our brother's contention is that only those who are saved now are saved at all, and that the only ones who are saved now are the elect, and that the others who are not the elect, and who are not saved now, will never be saved. That is his argument.

"To say that is to put the matter wrong. Let us take this text which he quoted us last: 'He will have all men to be saved.' Who wants all men to be saved? God will have all men to be saved, and to come to a knowledge of the truth. Have those here present come to a knowledge of the truth? Those twelve hundred million to-day, have they come to a knowledge of the truth? Our brother quotes from our Brother Paul that 'God will have all men to come to a knowledge of the truth.' They cannot be saved without coming to a knowledge of the truth. Those twelve hundred million are lost unless they come to a knowledge of the truth, in this gospel age. It is hidden to them that are lost; the heathen are lost, it is hidden to them, they do not see the gospel, they cannot see the gospel, as he quoted it awhile ago. Again, the god of this world has blinded the minds of all them that believe not. I trust it was unintentional that he misrepresented me by saying that I said our God had

blinded their minds; I did not say anything of the kind, dear friends. I said that our God must have permitted it, or it would not have been. But the Scriptures say, and I hold that it is the devil who is blinding their minds. The god of this world, your adversary, the devil, the one who by and by is to be bound that he may deceive nations no more—the word nations here in the Greek is the same word as the word heathen—that he shall be bound that he may deceive the heathen no more. He is deceiving the heathen now, and he is deceiving a good many that are not so heathenish; a good many of us have been under his influence to some extent, as the Apostle Paul says, deceiving those, even the church of Christ. I pray God for you, that the eyes of your understanding may be opened, that you may be able to comprehend with all saints the length and breadth and heighth and depth, that ye may know the love of God that passeth all understanding, the love of God that loves the whole world, the love of God that has made a plan of salvation, which is world wide, the love of God that takes in every member of Adam's race, the love of God that has provided a second chance for every man here. We are not giving that as Scripture, that God has provided a second chance for every man, but I will hold this Scripture in this way, that the first chance of the whole race was lost when Father Adam was condemned, and you were condemned and I was condemned, the whole race was condemned—that was the first chance and that was lost, wasn't it? Did you not have a chance in Eden when Father Adam was on trial as your representative, and did not I have a chance there, too? And was not all of our chances lost—every man's chance lost? Now, then, dear friends, it is because God proposes that there shall be another chance that He has sent His Son to redeem the world, and His Son has paid the price for Adam and has paid the price for every man, as the Scriptures say, and it shall be testified in due time to every man and every man shall have an opportunity of coming to a knowledge of the truth that he may be saved. There is no salvation without a knowledge of the truth.

A Matter of Salvation.

"The heathen are not saved on account of their ignorance nor are the people in this city saved on account of their ignorance. Nobody is saved except by faith in the Son of God by the terms that are laid down in the Scriptures, which I repeat, at the present time are the terms that our Lord mentioned, 'Straight is the gate and narrow is the way that leadeth to life and few there be that find it.' That is the class that finds it now and the only class that finds it now, and those who find that narrow way are but a little flock and they have always been a little flock and you know it. Everybody knows it. We will take up some of the other arguments our brother has suggested, that the kingdom of Christ has already been established. But the Apostle Paul did not think so. The Apostle Paul said, 'I would that ye did reign.' He says, 'You appear to reign as kings without us. I would to God you did reign, if you reigned, then we would also reign with you.' Our brother suggests as proof of his claim that Christ's kingdom has come; that there will be some standing here which shall not taste of death until they see the kingdom of God coming, but the very next verse reads 'and three days after this He taketh Peter and James and John up into a mountain and was transfigured before them and His face shone and His garments glistened. He there gave them a picture of the kingdom, an illustration that the Apostle Peter recognized as an illustration of the kingdom, for afterward the Apostle Peter, writing in one of his epistles, says 'we have not followed cunningly devised fables when we declared unto you the power and coming of our Lord's kingdom, for we were eye-witnesses of His Majesty?' And he says we have a more sure word of prophecy, to which we do well that we take heed—much more sure than that vision which Peter says he saw in the holy mount. It was a vision of the new kingdom, he saw; it was an illustration of the kingdom. And the apostles all hold that the kingdom is to come and they desired that they might have a share in the kingdom. And, dear friends, it is yet to come, for we have not the kingdom of Christ. We have, perhaps, the best government under the sun to-day, but if this is the kingdom of Christ, then I am greatly disappointed. If all these kingdoms of Europe are the kingdoms of God's dear son, then I am sadly disappointed. They are all making guns and battle ships and training armies to blow one another out of existence, and if that is Christ's kingdom that we have been praying for and waiting on, I cannot help but say too bad, too bad. We are all greatly perplexed.

"But let us take the right view of the matter. The Lord is selecting a kingdom class. He is selecting a church to constitute a kingdom in His due time, and the selection is now going on, because these are now called to be heirs of the kingdom—mark the term—heirs of the kingdom. You are not an heir of a thing you already have. But it is something that is coming to you that you are an heir of. But you and I are called to be heirs of the kingdom, and that implies that we have not got it yet, because we are heirs of the kingdom, and called out with that very object before our minds, and we are invited to walk in the footsteps of our dear Redeemer, and to overcome as He overcame—now mark His words: 'To him that overcometh I will grant to sit with me in my throne, even as I overcame and am sit down with my Father in His throne.' Have you overcome yet? And have you sat down with Him in His throne? No. And when we do sit with Him in His throne He says He will grant us power over the nations. It is a part of the work of the glorified church to judge the world. 'Know ye not that the saints shall judge the world?' The world has not had its judgment yet. The judgment of the world belongs to the future. The Millennial day is the judgment of the world. Now is the judgment day of the church. You are on trial now, and I am. Your ears have heard the blessed message that God was in Christ Jesus reconciling the whole world to Himself. The whole world is to be reconciled in due time, but now your ears, which hear in advance of the world bring responsibilities to you, and they bring a privilege to you, the privilege of this high calling, which the Apostle says is a heavenly calling. The kingdom of Christ, as the Scriptures tell us, is to bring to the world the times of restitution. The word 'restitution' you see, is connected with the fall. The fall is the time of loss of those glorious things that God gave to Father Adam. He was created in the image or likeness of God, and by sin he fell under the sentence of death. 'Dying thou shalt die,' and it involved him in mental and moral decrepitude and decay, and the whole world is thus involved. They were all sinners, as the Scriptures say, so that you and I are born in sin and shapen in iniquity. And so the whole world is in this condition of sin, but the ultimate word of Christ will be for the world, to bring so many of them as will back by restitution to the glorious condition from which they fell representatively in Adam.

Words of the Apostles.

"Mark you, the Apostle Peter's words on this subject in the Acts 3:19, where he says 'Times of refreshing shall come (the Millennial age) and He shall send Jesus Christ (the second coming of Christ), which before was preached unto you: whom the heavens must receive (or retain) until'—until when? 'until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.' God has been telling about this restitution time all the way down through the prophets. If you once learned to read it in your Bible you will see the restitution message all through it, that God has promised a glorious restitution to the pristine glory of the image of God, and that the earth, instead of being as it is to-day, shall come back to the Edenic condition. That is the promise of God for the salvation of the world. But before they can reach that condition, it should have

a judgment; it must have its trial time; it must have its disciplines, and, as the Lord is now judging and disciplining the church in this Gospel age, so in the millennial age, will be the trial and disciplining of the world for their blessing. Those of the world who will be faithful in the disciplining when their eyes are open, when they see the privilege being granted to them of coming back to harmony with God, through the blessed Son, and of going up the highway of holiness, if then they prove faithful, if they shall obey, theirs shall be the blessing of restitution; they will go up on the highway of holiness, as the prophet says, and in that highway of holiness, no lion shall be. It is a picture, you see. No lion shall be there, and no ravenous beast. But, to-day, we have the narrow way, and Bunyan well pictured it when he said of Christian's faith, you remember that sometimes He came to such a narrow place He could hardly pass, and again he saw the lions coming out to devour him, and he could merely pass through, between them by faith. He was well illustrating the narrow way that few find and still fewer are willing to walk in after they do find it. The narrow way that leads to glory, honor and immortality, that leads to the heavenly kingdom and joint-heirship with Christ. That is the way it is pictured in the prophecy, 'A highway shall be there and a way, and it shall be called a way of holiness; the unclean shall not pass over it;"—no lions shall be there nor any ravenous beasts shall go up thereon. No beasts of strong drink and passion will be there to hinder. None of those passions and vile things of the present time that constitute the devouring beasts that surround us will be there. These will all be restrained, and Satan, our adversary, will also be restrained at that time. You say it will be a more favorable time for them than it is for us? I answer that so far as that part is concerned, perhaps they will have an advantage over us. But wouldn't you rather see them have a reasonable time in getting eternal life? Wouldn't you like to see them getting their eyes open? Must they have their eyes closed as long as you had yours closed? Must they have all the trials you have had? Why should they? I answer that these trials of the church in this present time are specially to prove and to test and to prune and select a little flock.

"Our dear brother has represented that I am teaching that the message of God is only to the little flock. I said nothing of the kind, my dear friends. I said that the message of God is a world-wide message, and that all shall ultimately hear it, but that now only a few can hear it. Why? Because the god of this world hath blinded their minds and stopped their ears, so the Scriptures say, but when that time shall come all the blind eyes shall be opened and all the deaf ears shall be unstopped. My dear friends, it is some of this doctrine our dear brother has been preaching that is doing some of this blinding. I am sorry to say. Christendom to-day is picturing our God as the very greatest monster that was ever known. Take, if you please, what the heathen think of God. They all think of Him as being a great devil. None of them ever knew about a God of love. They had various theories among themselves respecting this great God who had so much power over them, but it remains for the Bible, as the Word of God, to declare a God of Love. And, strange to say, our great adversary, the devil, has blinded our eyes to such an extent that we cannot see, and have not been able to see clearly in the past the grace of God that bringeth salvation. The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodly lusts, we should live soberly. But who does it teach? How many has it taught? Has it taught all men? No. Why not? Because they have not heard. How can they hear without a preacher? How can they be on trial without hearing the message? The Apostle's argument is right to the point. They cannot hear. They have no responsibility when they have not heard. Hearing is necessary for their consideration. They cannot be condemned to the second death without having heard. Now it is different with us. As the Apostle points out, if we have tasted of the good Word of God, and the power of the age to come, and been made partaker of the Holy Spirit, and if we should fall away, there remaineth no more sacrifice for our sins.

A Pertinent Question.

"It is a different matter with us. Has everybody in Cincinnati been made a partaker of the Holy Spirit? It is those that have once been made partakers of the Holy Spirit that have once been enlightened. But how many have been enlightened? The whole world lieth in darkness—and Christendom, too—darkness respecting the true character of God.

"I will try to take up as many as possible the different points that our brother has made. All power is given unto you, go ye therefore and teach all nations. But did he say all nations would believe? He that hath an ear to hear, and a heart to obey. How many will there be? Only a few, comparatively. How many do you know who are disciples of Christ? You do not know very many. Did Jesus ever say it was to convert the world? By no means. What then? What does the Apostle Peter say? 'God at first did visit the Gentiles, to take out of them a people for His name.' He did not visit the Gentiles to take them all in, or to make them the little flock, or to take them to glory, but He first visited the Gentiles to take out of them a people for His name—to gather out a little flock. 'It is a little flock.' The message goes to the whole world, but only a few of the world at the present time are able to hear, by reason of the gross darkness and the bad influence of the great adversary. Only a few can hear; the masses are blinded and deaf, and some of them in as gross darkness, as heathen, and many of them are in great darkness, as in Cincinnati and Pittsburg and every other part of this civilized world—in gross darkness as respects God. They will study politics and finance and everything else except to know God, and they are not much interested to know God. It is only a few that have an interest in looking unto God and His Word, and studying to see what they teach.

"Our brother speaks of God giving the law to the world. The Scriptures say nothing about God giving a law to the world. God gave a law to Israel sixteen hundred years before Christ came, at the mouth of Moses, but He did not give that law to the other nations. The other nations had no law; they were without God and without hope in the world, as the Apostle Paul says. And when it came to the Gospel time, our Lord, as the Apostle says, broke down the middle wall of partition, so that the Jews should no longer have any preference or distinction above the Gentiles. Then the Gospel message went to every creature, but that did not mean that every creature would hear; it meant that there was no longer a distinction to be made; He was to no longer single out the Jew and say that the Gospel age is only for the Jew, but it was henceforth to be given to anybody—whoever hath an ear to hear, let him hear. And that is what you and I do. We do not confine our messages to the Jews. We do not confine it to some particular nationality. The Lord said, 'Go ye into all the world and preach the gospel to every creature.' But does everybody hear? No. Has everybody been able to hear? No. Why not? The god of this world hath blinded them. Will he always blind them? No. The time will come when he shall be bound and deceive and blind the nations no more until the thousand years of Christ's reign are finished, and then he shall be loosed for a little season. In the meantime that will be the period of Christ's reign for He must reign until he hath put all enemies under His feet.

"Our brother would have us understand that Christ has been reigning for the last 1,800 years. How many enemies has He under His feet now, do you think? And the last enemy that shall be destroyed is death. I tell you, dear friends, He is not reigning and there are not any of them put under His feet. Those that are under Christ are those that have come voluntarily, as you did, and as I did, because of hearing the message of

the Gospel. We have gladly presented our bodies a living sacrifice, and when, by and by, He shall reign, He will put down all opposition, everything contrary to God, and He will reign for a thousand years. In that time He shall subdue everything, and under him every knee shall bow and every tongue shall confess.

"Look for a minute to how much prospect there is of our dear brother converting the heathen. He seems to give us the impression that he is going to convert the heathen. I wish he would. I would give him all I have now and all I ever expect to have on earth if he could convert the heathen. But what do we know about the heathen? About a century ago there were 600,000,000 of heathen. We know to-day there are twice that many —1,200,000,000. Our brother is not getting along very fast converting the heathen. Why don't he convert the heathen? He is not to blame, you are not to blame, nobody is to blame, except the god of this world, who has blinded their minds. And why does he have the power? Because God has permitted him to have it. He could not have the power unless God permitted it. Will God always permit it? God answers no. But when He shall have finished taking out the little flock, then the reign of sin shall have ended; and then Satan shall no longer be the prince of this world; then Jesus shall be the Prince for this world—The Prince of life, the Prince of glory, and the kingdom of God's dear Son shall come and His will shall be done on earth as it is done in heaven. That is what we are waiting on, dear friends.

Was the World Lost?

"Our brother says that the world was lost without God's law. I answer yes, the whole world was lost, and the whole world is still lost; they are not found yet. Of course they are lost, and they are still under the sentence of death, just as at first—under the same condemnation of death as when Adam first transgressed. All the children of Adam came under the sentence, 'dying thou shalt die; you have no right to eternal life.' That penalty of death has come on the whole world. It is a perishing world, and the only ones who are saved are the ones that have accepted Christ, as illustrated by Noah and his family getting into the ark, which the Apostle Peter says is a like figure whereunto baptism doth even now save us. But shall the world ever have an opportunity? Shall their ears ever hear the good message of God? Certainly. Of the approximately two hundred thousand millions who have gone down into the tomb the great mass of them never even heard of Jesus. They were not saved; they were all lost; but Jesus Christ, by the grace of God, tasted death for every one of them, just as much as for you and for me. He tasted death for every member of Adam's race. As by man came death, by man also came the resurrection of the dead. Whereas all in Adam die, even so in Christ shall all be made alive. The time is coming when all those who have gone down without a knowledge of the Lord shall be brought to a knowledge of the truth. That is what the Scriptures teach.

"Quoting again from the Scriptures our brother referred to, it says, there is one God and one mediator between God and man—not a mediator between God and the church. You do not need a mediator to come in between you and God. The Father Himself loveth you. You and I need an advocate, the church needs an advocate, and so the Scriptures say, we have an advocate with the Father, Jesus Christ, the righteous, who has appeared in the presence of God on our behalf as our advocate or attorney, but He is not our mediator. A mediator is necessary when there are two in opposition. God and the world are in opposition, because the world is in a condition of sin: God cannot receive the world while sinners, and in alienation and loving unrighteousness, and the world says, We do not love God. They think of God from the standpoint that our brother has been misrepresenting Him as a revengeful God, as being a very devil, one who planned their eternal torment, before He created them; the one who laid all the ropes by which they would be landed in eternal torment, keeping them in ignorance, and permitting the devil to have the power to blind them. That is the kind of doctrine that has made infidels, and that is what is keeping the heathen from approaching more nearly to Christ. We have a missionary in China, and he writes me that he has been telling them something of the truth over there, and he says those who have been hearing Presbyterianism and Methodism are coming to him and saying: "Tell us some more of this you have to say about the love of God," and how they call it the Jesus Doctrine, as distinguished from Presbyterianism and Methodism. They want to hear some more of the 'Jesus Doctrine.'

"If the world could hear the Jesus Doctrine. There are many hearts moved by the love of God that would never be moved by thinking of God as the greatest demond ever imagined, who is purposing the eternal torment of those heathen, who has made a great place called hell and has thousands of fireproof devils there ready to receive nine hundred and ninety-nine out of every thousand who are not of the little flock. That is the doctrine that has kept the people away from God. That is the doctrine of devils the apostle speaks of. Nothing has done more than that to harden the heart of men and make them abhor the word of God, and turn from God. So, if you try to talk religion to a man he immediately thinks of devils, etc., and he does not want anything to do with you. He thinks it will be well enough when he has to die and run the risk of going either, if a Catholic, to purgatory, or if a Protestant, to eternal torment, which is worse. He is in a bad condition. He has very little hope of being one of the saints. He knows he is not one of the saints, and the Bible promises a reward to no one at this time but the little flock who walk in the footsteps of Jesus, who lay aside every weight and run with patience the race set before them, looking unto Jesus, the author and finisher of their faith.

"Now, there is the difference, you see, between the one Gospel and the other. Our Gospel is the Gospel for the world of mankind. It holds strictly with the Scriptures, first of all, that Jesus is the light that lighteth every man that cometh into the world. Every man must yet see this great light. The world, nevertheless, is going down now without seeing that light; thousands of millions have gone into the great prison house of death without seeing Jesus, or knowing him at all. And He gave himself a ransom for all, and it must be testified in due time to every man. It has been testified to you and to me now, and this is our due time to make our calling and election sure. Seek to enter in at the strait gate. 'Strait is the gate and narrow is the way.' If this is not your due time, and if you do not hear now, or whoever does not hear, in the sense not merely of hearing with his outer ear, but the ears of his heart, so as to understand the message of God's grace, whoever does not get that hearing ear in the present time is not in the same responsibility that you and I are who have that hearing ear. 'Blessed are your ears, for they hear.'

Promise of the Lord.

"Our brother has quoted that God is able to save unto the uttermost all that come unto the Father by Him. Yes, He is able to save, not only able to save us in the present time, but He is able to save those that have gone down into the prison house of death without a knowledge of His dear Son. He is able to bring the light of the knowledge of the glory of God to every creature. He tells us that the time shall come when, under the whole heavens, the knowledge of the Lord shall fill the whole earth, and every knee will bow and every tongue will confess; and there will be no need of any one to say to his neighbor, 'Know the Lord, for all shall know Him from the least unto the greatest.'

"Our brother calls attention to the Jews and said they had one chance, and they lost it, and then they are going to get another chance. He knows something about chances that I do not know. I find, according to

the Scriptures, there was one chance in Eden, and that was lost, and that Christ Jesus tasted death for every man, and that Christ dieth no more for anybody, and, therefore, by the death of Christ there is one chance secured for every creature; you have your chance, and I have my chance, and every heathen man must have his chance, because that is what Christ died for, to give every man a chance, and he will get it. The heathen have not got a chance now; they are lost now, and they will be lost until they hear that message, and they cannot hear that message until the Prince of this world is bound, and their ears are opened, and until the message of the Lord's grace goes forth and the knowledge of the Lord shall fill the earth—the knowledge of the glory of God. That is the way it is put in one place. 'If our Gospel is hid it is hid to them that are lost'—and that is the whole world. Our Gospel is hid to nearly all. There are only a few to whom it is not hid, and I am sorry to say that it is hid to a great many people even in civilized lands—the true Gospel of the Lord Jesus Christ, the Gospel of which we are not ashamed.

"I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to everyone that believeth, and it guarantees that everyone shall have opportunity of believing this gospel. But I would be ashamed of the Gospel of damnation. The word 'Gospel' means good tidings, as the angels preached it. 'Behold I bring you good tidings of great joy which shall be unto all people.' All people are going to hear these good tidings. The heathen will get it in due time—the millennium age. You and I have the glad tidings now, and in the present time we have trials and testings and sufferings; it is a narrow way and it is difficult to walk in the footprints of Jesus, but we have offered to us exceeding great and precious promises that by these we might become partakers of the Divine Nature, which will not be restitution back to human perfection. But the great salvation God is now offering to the little flock. He is now selecting to be heirs of God and joint heirs with Jesus Christ, the Lord, is glory, honor and immortality, to sit with Him in His throne, to be associated with Him in blessing all mankind.

"Dear brethren and sisters, this is the Gospel of which we are not ashamed, and we have yet to find the man that is not ashamed of the ordinary misnamed Gospel, the Gospel of damnation, if you please; the Gospel which makes out that God is the one who is responsible for nearly the whole world going into eternal torment. That is a misfit name—there is no Gospel about that. That is damnation in every sense of the word. God has a glorious Gospel of His dear Son, a Gospel of love, a Gospel of redemption, a Gospel of the high calling for the church, a Gospel of the restitution for the world of mankind. Let us rejoice therein."

MONDAY, FEBRUARY 24.

10:30 A. M.—Praise and Testimony Meeting.

2:30 P. M.—Discourse by Pilgrim Brother Paul S. L. Johnson.

THE NEW CREATION.

OUR text is found in Colossians, 3d chapter, the first four verses. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then ye also appear with Him in glory."

Our heavenly Father has made various creatures on various planes of being. To each creature He has given a distinct nature and a distinct adaptability. He has fitted the outward environment of each creature for its needs, and he has fitted each creature to its environment. He has given to each the mind, or disposition, required by the different conditions in which it is to live and move and have its being. Those beings that He has made for the earth, He has given earthly minds. Those that He has made for the heavens, in various degrees. He has given heavenly minds in various degrees. Our heavenly Father is now engaged in bringing into existence a New Creation—the Christ, the Body—and this New Creation is intended by God for heavenly, immortal, divine, conditions. Therefore our heavenly Father is seeing to it that those who are to have such conditions have hearts and minds adaptable to these conditions, and is likewise seeing to it that those conditions are adaptable to the hearts and minds that will be wrought in His New Creation.

We want this afternoon to have something to say about the heavenly mindedness that there should be in our heavenly Father's dear children, under the theme, "Set your affection on things above." If we desire to be with our heavenly Father, and with our blessed Lord and Saviour Jesus Christ, our affections will have to be heavenly, so that we will be adapted to the conditions under which we shall live, so that our natures will correspond to these conditions, and thus there being harmony between us and the conditions under which we live, eternity will be one of constant blessing for us. And to this end, there is need of preparation; and there is also need of much labor and striving and toil on our part. Our heavenly Father's greatest skill is exhibited in connection with His working along spiritual lines in the development in us of such a character as He seeks; and the character being of a heavenly kind. He is developing in us along spiritual lines a heavenly character; and it is through setting our affection on things above that this heavenly character is wrought. May our dear heavenly Father grant unto us this afternoon the grace to have clear minds and properly disposed hearts, so that we may be able better to realize the condition in which we are, the conditions into which we are to be fitted if we are faithful, and the means whereby we might be fitted for those conditions.

Let us look at what is meant by the things above. In the first place, there are persons above, on whom our affections are to be set. Jehovah, our heavenly Father—the perfect God Jehovah, perfect in wisdom, perfect in justice, perfect in love and perfect in power. And then at His right hand, our blessed Lord and Saviour Jesus Christ, who loved us and bought us with His own precious blood, and amid many trials and tests was fitted for the condition in which the heavenly Father has put Him, who day by day is assisting us as our High Priest, interceding for us before the Father, applying His precious merit on our behalf, and then, acting through the precious word and providence of our Father, is working in us that which is well pleasing in the sight of God. He also is above, and upon Him also, our affections are to be set.

Then, too, the Saints of God come properly within the scope of those who are above. While some are this side of the vail, yet some are on the other side of the vail, and it is proper that our affections be set on those on the other side of the vail as well as those upon this side of the vail, both being of the class, from God's standpoint, that are above.

Then, too, there is a heavenly truth that is originated above, God's Plan, coming out of the divine heart and mind. The Psalmist tells us in the 1st verse of the 45th Psalm: "My heart (that is my character, wisdom,

justice, love and power) is indicating a good matter. I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." The Lord's truth therefore is another thing that is from above, and this truth is something also upon which our affections are to be set.

Then again the character which is in our heavenly Father, and which is in His Son, may properly be spoken of as something that is above; the character in which there is wisdom, justice, love and power; the character in which these qualities are properly balanced, properly co-ordinated one with another, acting under proper conditions, in perfect harmony one with another. This is another one of those things that are above, on which, therefore, properly our affections may be set.

Then, too, the reward is above eternal life on the spiritual plane, of immortal character in the divine nature, whereby heavenly wealth, heavenly honor, and heavenly occupations, will be warranted to those who are privileged to share in this heavenly reward. Then, too, heavenly work, or work from above, such as the heavenly Father has given His people to do now, and such as will be done through His people in the glorified condition in the next age.

In this work, they will, as God's agents, lift up the world of mankind under the conditions of the Millennial reign. They will be God's servants; towards the people, they will be prophets, priests, kings, saviours, judges, parents, father, and mother—the seed of Abraham which shall bless all the families of the earth. These are various names that the Lord's Word applies to these in the Scriptures. And so we find in the Lord's Word all of these characteristic features of their work set forth, and upon these we may therefore properly set our affections. And as a result of that our affections will go out towards those upon whom these works are to terminate, those who are to be blessed by those works.

These then are the things that are above.

The Human Affections.

Let us notice what is meant by our affections. The Apostle says in our text, "Set your affection on things above." The human being has a variety of affections adaptable to the different conditions and relations in which he stands. His highest affections are the religious and moral; then the intellectual; then the artistic, then the self-preserving; then the self-elevating; then the social sentiment. All of these are brought forth in us in the various relationships in which we are called. Under the moral and religious affections, we might speak first of all of love to God, then of love to our fellow men, the love of justice, the love of hope, and the love of truth that has its heart in faith. These are the higher affections, and these require primary placement. Then backing these are the affections that are in the intellect of man—love for gaining knowledge, love for retaining knowledge, and love for spreading knowledge. We find the Lord has made the human race with capabilities for nobler and better things of simple human life, midway between the moral and intellectual relationships, and these we may speak of as the artistic sentiments; and these the Lord wants likewise cultivated in His people along heavenly lines: the love of joy, the love of imitating, love of constructing, love of the beautiful, love of the sublime—all of these God has put in the normal human being, and all of these are capable of attachment to higher and heavenly things. And the love of pleasing is also in the same group.

We have other affections that require placement: the self-preserving affections, or sentiments. The Lord having given us life and blessing, desires that we seek to preserve these in harmony with His will. Therefore He has given us the love of life, love of safety, the love of opposition to that which is against our interests, the love of concealment of that which would work injury, the love of destruction of that which is bad and evil, the love of gaining property and means, and also the love of the things necessary to sustain life—food and drink and the likes. These we may call the self-preserving sentiments. And these might likewise be used in connection with the setting of our affections on heavenly things.

There is another group of affections with which God has endowed human beings, the self-loving sentiments; and here we must speak guardedly, for our greatest danger, we believe, especially with some, is along these lines. Some of the things that have been developed under the fallen condition are highly dangerous along this line. For here we find rather naturally coming out of the human heart, self-satisfaction and self-exaltation, the two most dangerous things for a harmonious relationship with our heavenly Father. And yet, there are elements in these affections that are of proper use, and which can be put to good use in connection with setting of our affections on things above. Self-confidence, when it is based on what actually is, and not on what is imaginary in us, as our heavenly Father has given unto us the grace of God, is proper. The Apostle says, "Let no man think more highly of himself than he ought to think, but so to think as to think soberly, as God has dealt unto each one the measure of faith." When confined to that limit, these can be made of splendid use in connection with God's cause.

We would likewise speak of self-respect as another one of those elements very liable to misuse, but when properly used from the standpoint of our relation to God, is proper, and therefore we ought to respect ourselves as His children. We might make a noble use of this.

Then the element of desire for approval, which wrongly goes out toward man for his approval in the New Creature, but good and highly desirable and helpful in our development when it goes out for God's approval.

Love of leadership. When it is of the character of which Jesus says, "Let him that would be greatest among you be servant of all"; may this also be used. It is one of the self-loving faculties, and dangers likewise lurk there.

We have other sentiments, the social sentiments, love that is in the family, the love of husband and wife, one to another, and the love of parents to children, and the love of children to parents, the love of friend to friend, and the love of home, and native land. These likewise are sentiments that God has put into the human heart. Father Adam had all of these sentiments of which we have spoken in their perfection, and so did our blessed Lord and Saviour Jesus Christ have these in their perfection.

Thus we have given a general view of the affections that God implanted in the natural man, in their perfection. We have these now, however, in their imperfect condition by reason of the fall.

Under our present conditions, these faculties are not in as hopeful condition as we might wish, and yet, knowing our heavenly Father understands it all and has provided for all of weaknesses of an automatic nature, we can see good even in this fall, and there is light amid this darkness. The tendency of our affections on account of our inherent depravity is toward the earth, and that in selfish ways, so that our love for the moral things, when developed in the natural man, has a selfish basis, and not a noble, and unselfish, Godlike basis. Our thirst for knowledge is given likewise a selfish direction. The self-preserving faculties are developed especially along these lines. Our artistic sentiments are given the same bent. And so might we say in regard to the self-loving and social affections. Under the withering blight of the curse these have been so bent, so dwarfed, so thwarted, that the will and love to God do not hold the proper balance amid these.

Thus we have looked at the affections. Now we want to look at the setting of these affections, and on this we desire to give the main part of our discourse.

The Setting of Our Affections.

Let us notice certain things that are antecedent to the setting of these affections. There must, before we can set our affections on things above, first be in our hearts love for God. You will notice the Apostle is here addressing those who are in love with God, those who esteem God as the chief factor in all existence, and in their lives, and on that account we can readily understand how it could be that the presupposition is that these do love God; this is one of the antecedents for setting our affections on things above.

Then there is another thought, that of consecration, which is likewise implied in our text: If ye therefore be risen with Christ—that is, if you are a New Creature, and begotten of the Holy Spirit, and are with Christ walking in newness of life. Then again, He tells us in the third verse, "Ye are dead." He has reference here to our human will with all that it contains, all that we are and have. These are laid down in the Father's hands, given up; our wills are dead. "Ye are dead, and your life is hid with Christ in God."

From these words the Apostle assures us there are three things we must look for in connection with consecration:

(1) That the will be surrendered into the hands of our heavenly Father.

(2) That the Lord's will is taken as our own will, for its learning, for its practice, for its spread, and for suffering in faithfulness to it.

(3) That we are New Creatures; that there be the new will, the new quality in us whereby we are enabled to will that which God wills, regardless of what our natural will may be.

Now these, therefore, are the thoughts that are summed up in our consecration. Love to God, therefore, which must be in justification already, intensified in consecration, and consecration itself, being the two antecedents for setting our affections on things above. These words are not addressed to those who have not these conditions in them. The Apostle makes these conditions in our text the basis of his whole argument. "If therefore ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God."

Let us notice what is meant by the setting of the affections. We would give now expression to a number of thoughts to elucidate that point. In the first place, the new will, the new heart, the new mind, acts or lays hold on the affections that we named a little while ago, with all the power and intensity it can put within its grasp, and pulls them away from the things to which they are attached naturally, or to which they have been attached by development, and sets them on a different set of things—on things corresponding to these, but in heavenly conditions, and adapted to heavenly states. So then the new will lays hold on the affections and attaches these affections to things that correspond to them in the heavenly condition, by taking them away from the things that are in the earthly conditions that respond to these. Then again, as a third element in this setting of the affections, the new will causes the affections to adhere to these heavenly things. And then as a fourth thing that it does, whenever obstacles come in the way--for obstacles constantly come in the way of those who are seeking to set their affections on things above—this same new will continues to make these affections remain fixed upon the things that are above. When, as is sometimes the case, the affections become detached from the things that are above, amid the trials and struggles through which they must pass, the new will resets them, and resets them, and resets them, as many times as it is needed. Now all of these thoughts are implied in connection with setting our affections on things above.

We mentioned obstacles in the way of such setting of our affections on things above, and it would be very well that we should calculate these obstacles, for they are well worthy of taking into consideration, that we might thus be prepared to see what is expected of us by way of opposition.

In the first place, in all of us there are certain defects. Had we come into this world like Father Adam, and like our Lord Jesus, with all of our affections perfect in their structure, and if we had developed a perfect human character under the assisting grace of God, such as was given to Jesus in connection with His begettal of the Holy Spirit, it would be rather an easy thing from certain standpoints, though not from others, for us to set our affections on things above and not on things on the earth. But the trouble with us is that we do not come into this world with perfectly balanced faculties, so far as their structure is concerned, but rather, we come into this world with lacks in some of our faculties, and with unbalance in some disproportionate to the lacks in others of the faculties, and this makes the struggle very hard indeed. Then, too, the way in which we have been living accounts for something, for we, as natural men, have simply been floating, we have not been trying to develop character as a rule, but floating as our whims and desires might have dictated, and, as a result of such floating, we have established a disposition that is selfish, and that has left out those elements in our natural disposition that have been the strongest, provided our education and circumstances have been such as have called these into play, and thus increased our difficulty in setting these affections on things above. Nor is this all of the difficulties in connection with the matter. We find there are two other forces besides those that are within us. Though we find those within us are the worst to overcome, yet there are two other forces that are interlinked with these imperfections, and these defects and unbalance that are in us. Our adversary, the devil, is one of these forces that is against us, and he, by his six thousand years' of experience in manipulating the defects and unbalance of the human race, is becoming a very accomplished adept in this matter, and with his knowledge of our weaknesses, our defects, he makes such conditions surround us as will put us to all kinds of disadvantage so far as an easy setting of our affections on things above is concerned.

Then too, the spirit of the world. The popular training which we are given is all along the same line. And these are obstacles that we got out from under, and that seek to overthrow and to turn us aside from what our heavenly Father wants us to have. And that being the case, dear brethren, we have before us a task that is the greatest of any task ever attempted by any being in the Universe, except Jehovah and the Lord Jesus Christ. We are speaking now of the class as a whole, of the Lord's faithful people.

There ought to be power then given unto us in order that we might successfully cope with such an array of obstacles. We rejoice that the dear heavenly Father has not left us to ourselves in this matter, but in the great love wherewith He has loved us, He has made provision for every one of our needs, and has given us just that which is for our good, and for our help along the lines in which we seek the setting of our affections on things above, and not on things of the earth. All of the provisions of His plan, every feature of His Word, all of the arrangements of His providences are calculated to bring into our lives just those things that we need in order to work in us that which is in accord with His will. "Faithful is He who called you, who will also do it." And it is God that worketh in you, both to will and to do of His good pleasure. The power is in God's Word. The Apostle tells us in Romans 1:16: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto everyone that believeth." Wherever there is a heart responsive to that Word, it comes charged with an energy, God's Spirit, that works in the heart, giving added ability to respond, and then God gives to that heart to which added ability to respond has been giv-

on, added opportunities, and when the heart then responds, it gets added strength, and so the work goes on until there is perfected in us that heavenly mindedness which Jehovah seeks in His people. Thus Jehovah provides on His part. His Word and His providences, for our help. On our part, supported and strengthened by His Word and providences, there is necessity that the New Creature set itself with determination, and not only for a moment, but persistently, perseveringly until there is wrought in us this heavenly mindedness.

Now we want to look at the process itself of setting our affections on things above, and to this we invite your chief attention, for this is the practical part of our discourse. What we have said hitherto is to give a doctrinal basis, so that we might be better able to appreciate exactly what is expected of us.

Now let us notice the process of setting our affections on things above. We enumerated the affections a little while ago in their classes—the moral and religious sentiments, the intellectual sentiments, the artistic sentiments, the self-preserving sentiments, the self-loving sentiments, and the social sentiments. Now we want to show how all of these can be attached to things above. And the things above are, God, and Christ, and the Saints, the Truth, the Character-likeness to Christ, the Rewards held out for the Lord's people, and the work they will have to do in the coming age. These are the things above. Now, we want to find out how our affections can be attached, set, fixed, upon those things that are above. And may we, dear brethren, as we seek to do this the more clearly, ask our heavenly Father for grace also to apply the word unto our hearts, that our hearing may be fruitful in developing in our hearts and minds the spirit that the Lord wants in us.

The Moral and Religious Sentiments.

You remember we began a while ago with the statement that there must be love for God, first in the heart, before there can be a setting of the affection on the things above; but that love for God may be strengthened, and that love we already have for God may be set upon Him, and that setting will take place as we hold God's love upon our minds, and love for God upon our hearts; and continued exercise will increase it.

Love for justice. May that affection be set on God? As we find our Father to blend justice perfectly in all that He does, however strong that sentiment of justice may be in our hearts, we will find Jehovah is worthy to call it forth in all its intensity, and there is that in Him which does call it forth, and our love for justice should attach itself to the thought of God in His justice, and as we hold it there it becomes intensified, and we love God in His justice.

How may we attach the sentiment of love for man to our heavenly Father? Because God has made man to reflect His image, He has made man finally to be the glory of God, when man is in his perfection, and as we have love in our hearts for man, and know the one who has made this one whom we have loved, naturally our heart goes out in affection for him.

How about hope? Hope has a brilliant play here in connection with love for God, for it attaches itself to God, with hope of gaining Him some day as the highest object of desire.

And so our love for truth, for God is the embodiment of truth, and our love for truth finding Him to be the embodiment of it goes out to Him more and more, seeking to be adjusted to Him through this truth.

The Intellectual Sentiments.

How may the intellectual sentiments—love for gaining knowledge and retaining knowledge, and love for spreading knowledge, be attached to God? We find that God is the one in whom all the treasures of wisdom and knowledge are hid and as the source of that which we long for, knowledge, our hearts will certainly go out toward Him in love of appreciation and adoration, because He is the one who gives us this knowledge. Since this knowledge is so desirable, so valuable, so elevating, its retention will be held in our hearts in love, and as we have this love of knowledge under the love of God, we seek to give others, thus charging it with the love we have to God, and as we hand it out to them, we are simply paying it to God as a tribute of love to Him, and thus our love for giving out knowledge is attached to our heavenly Father.

The Artistic Sentiments.

Now, let us look at the sentiments of the artistic character and see whether they can be attached to God. One of these is that of joy, gladness, and certainly the more we exercise the higher faculties of our heart, the more gladness comes, because the balance of these makes gladness very largely with the help of the one faculty that is devoted to that function, and gladness finds in God so much to make for joy that it goes out in love for Him.

Then imitation. God is inimitable from one standpoint, as far as absolute perfection is concerned, and yet He is set before us as an example of that which is wholly desirable, and our love for His likeness will permit us thus to imitate Him.

And then the love of pleasing is in the minds of those whose hearts are properly adjusted on this point. And what a delight it is to please the Author of the Universe, and with this thought kept on the heart of pleasing the Author of the Universe, we are getting the strength to attach the love of approval to God, desires to know that His heart is gladdened by our being formed into His likeness.

Then the love of making, constructing. We attach that to God by desiring to work in us a character like our heavenly Father's, desiring to make Him known to others, and desiring others to be made like Him.

The love of beauty. There is no being in the universe that has the beauty of Jehovah. His spiritual beauty, the beauty that is put in this physical universe, part of which we can see on our earth, gives us only a faint shadow of the element of beauty that is in Jehovah; and as there is this in us, it goes out to Him when we make Him the basis of all that is beautiful, and the source of all that is beautiful in the world.

So with the idea of sublimity. The grandeur of Jehovah's character, the awfulness of His character, who inhabits eternity, whose name is holy, the high and the elevated one, His stupendous power, His all-grasping wisdom, all-searching justice, and all-penetrating love, is sublime indeed, and therefore calls out of our hearts all the love of sublimity they are capable of producing.

The Self-Preserving Affections.

Let us look at the self-preserving affections and see how they may be attached to the heavenly Father—how they may be set on Him.

The love of life. God is the source of life; we love Him because He has given us life; we love Him because life will be given to us in time to come, wherein we can the better serve Him. The love of life can thus be attached to Jehovah.

Love of safety. Then the love of safety accompanied with the fear of danger, can be attached to Him because He is the one that holds us in His arms. We are as the apple of His eye; we are graven in the palm of His hand; we may rest safe and secure in Him. The love of safety attaches itself unto Jehovah.

The love of opposition. So the love of opposition. God wants us to oppose those things that are contrary to what is good, right and noble, and there is much in the world that is in opposition to our heavenly Father's wisdom and justice, and love, and power, and the love of opposition may be properly developed in its contending against that which is contrary to Jehovah's wisdom, justice, love and power, and the product of these in his plan, and as we love Him, we work out this love of opposition in that connection.

Concealment. And so we might also show the same thing in regard to the love of concealment. God does

not want to be revealed now to everybody; it would be an injury to most people if God were to be revealed to their understanding at the present time. And so our love for concealment may find a play here in our relation with God by hiding for His sake and from love to Him, what would injure those who are in an unfit condition for the reception of His plan,—or those features of His plan that ought to be concealed from them.

So too, the love of destruction. That which is contrary to the safety of our life we instinctively want to fight and put out of the way—not simply contend against it by word of mouth, but with energetic deed, so as to destroy it, and there is much that is in opposition to God's character, sin and error, and we may exercise our love for destruction Godward by seeking to put out of existence everything in us and about us out of harmony with His plan and contrary to His will.

And so too, our love for acquiring means and possessions is attachable to our heavenly Father, as we seek to gain Him as our highest good. He is our Father; He is our possession; all things are yours—Christ and God. Dear brethren, this is worthy of all the desire of gain that we might have. And our love for acquiring should be fixed on Jehovah to acquire Him and what He is for us.

Food. The same with regard to food; we may appropriate our heavenly Father in the various traits of His character, and the various traits of His truth, and thus spiritually eat God.

So then we see that all the self-preserving sentiments are attachable to Jehovah.

The Self-Loving Affections.

How about the self-loving affections? Here, to, we find the same to be true. Self-confidence, when it is based upon what God has given us, and used for what God wants, and applied for His honor, is certainly something we all need. The trouble with us all in our natural bent is, we do not give it that direction, but give it the direction of self-love, self-satisfaction, and self-exaltation, and that of course develops pride. But when we take the view point of the matter from which the apostle puts it, "Not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to every man the measure of faith," there will be no danger in the matter. Why? Because, if we have too lowly an esteem of ourselves, we cannot do for God what we are able to do; if we have too high an esteem of ourselves, we will simply spoil everything. The scriptures inculcate a proper self-confidence based upon our heavenly Father.

And the same in regard to self-respect, not because of what we are in ourselves, but because of what the grace of God makes us. Therefore we would not act unworthily of God. We would be ashamed to dishonor God. And thus the love of self-respect would attach itself to our heavenly Father.

How about the desire of leadership—ambition? We may be ambitious, but diametrically in the opposite direction from what the world is. It is not that we may shine and appear as great ones before others. Jesus put the true ideal of greatness before His people: Let him that would be greatest among you be servant of all, and let him who most deeply humiliates himself seek that as his highest greatness, and that kind of affection set upon God that He might be honored:

"O to be nothing, nothing, only to lie at His feet,
A broken and empty vessel, for the Master's use made meet."

Such a view of the matter is pleasing in the Lord's sight.

And then the desire of gaining His approval. The danger is that we will do so that men might praise us, that we might shine as great ones in the sight of men; but when we look at it from the standpoint of the Lord, that we want His approval, that His delight is in us when we are faithful—and that is a holy and desirable thing to aspire unto, to have Him delight in us—it becomes an ennobling sentiment, a sentiment highly valuable in connection with the development of our Christian character. Jesus constantly exercised this, and it gave Him constant inspiration. "I always do those things that are well pleasing to my heavenly Father." The Father showed Him that that was the case. "This is my beloved Son in Whom I am well pleased."

The Social Faculties.

Let us look at the social faculties. Here we ought to make the remark before going further, that we do not want to discourage the use of these at all. We believe our heavenly Father when we are placed in certain social relation towards people of this earth wants us to exercise our social faculties towards them. If we are put in the relationship of husband and wife, or parent and children or friends, it is God's will that we show these affections. God, when He tells us not to set our affections on things of the earth, does not mean that we are not to love those, for that would contradict what is elsewhere said in the scriptures—not that we are to love these less, we are to love them more, but subordinately to the higher love that the Father wants us to have. With that view-point of the matter, the more we have of the love of our heavenly Father in our hearts, the more will we love our wives, and husbands and parents, and children, and our friends. But yet when the love of God is made supreme, all of this will be made subservient to the love of God, and herein constant watchfulness is required.

How may we attach unto our heavenly Father the love of the spouse? The Bible teaches us that the Abrahamic Covenant is Jehovah's wife. "Thy maker is thy husband, the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel." (Isa 54:5). There under the symbol of Sarah, the wife of Abraham, God ascribes the Abrahamic Covenant as His wife, and that Abrahamic Covenant consists on God's part of two things, first, the truth; and, second, the servants of the truth. And those who are servants of the truth—and we may all aspire to that, dear brethren—are in that relationship a part of Jehovah's symbolic wife, and therefore may give to Jehovah the love for the husband in the spiritual sense. And the same with regard to the love of Father, the love of parenthood. How much there is here of love for us to give to the Father! The spirit crieth out, "Abba Father." The sentiment of fatherhood that we have toward our natural parents is easily attachable to our heavenly Father, and gives some of the greatest and sweetest joys of the Christian life. The consciousness that He loves us as a Father and will not leave us; that as a Father He has begotten us; that He loves us, that He is providing for us, that He is training us and is providing and preparing for us an inheritance. All these things a natural father does, and our heavenly Father is doing these to us; and we attach our affections to Him in these respects and give Him the love of a father.

How about a friend? O dear brethren, He is a great friend; He was a friend to us when we were enemies. God commendeth His love toward us, in that while we were yet sinners, Christ died for us." "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." And He has treated us like friends, because He has told us all the things about His Plan; He has confided in us. So that the love of confidence He has given to us draws out our love for Him as to a friend, and we can give Him the love of friendship.

How can we attach the love of home and native land to our heavenly Father? Our home is where our loved ones are, and Jehovah is our primarily loved one, and where He is, our affections will go. And that place where Jehovah is, is our native land. Our citizenship is in heaven, and therefore we attach our affections to that because He is the chief one there.

Thus we see how we can attach all of these affections to Jehovah, our heavenly Father.

Attaching Your Affections to Christ.

Let us look at attaching our affections to our blessed Lord and Master Jesus Christ. Running through the same list, but applying them to Him, we find the method is somewhat similar to that of the Father, varying in a few respects It is the Father's will that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him.

The Psalmist tells us in Psalm 91:14, "Because He hath set his love above Me (did not allow it to be there for just a moment and then to go away, but set it there) therefore will I deliver him." Jehovah assures us that that same love is to be the center of our lives in Mark 12:30: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength." Our love is to go out to the Lord Jesus, and He assures us of this, showing us that He is to have love above that given to any one else, the Father excepted. The supremacy in our love must be given to the Father, but under the Father we are to love the Son with all of our heart and mind, and soul, and strength, above any other being. That this is the case, we find in a number of scriptures; for instance, Matt., 10:37: "He that loveth father or mother more than Me is not worthy of Me." Then the Lord puts it from a comparative standpoint, in Luke, 14:26, where He says, "If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple"—that is, does not love them less than He loves Me. The Lord assures us of the same thing in John, 14, verses 15 and 21-23: "If ye love Me keep My commandments." "He that heareth My commandments and keepeth them, he it is that loveth me: He that loveth me shall be loved of my Father, and I will love Him, and will manifest myself to Him. Judas sayeth unto Him, Not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love Me, he will keep my words: and My Father will love him, and We will come unto him, and make our abode with him." This teaches us that our affections are to be attached to our Lord Jesus Christ. Let us see how this may be done. The sentiment of love for the divine is properly attachable to Him because with the Father He is glorified, and it is the Father's will that we all honor Him, that all love Him after the manner they love the Father; then we must always keep in mind that He is under the Father, for the Father is the head of Him who is our head. When we look at His character, we find there is that in it which draws out this love, divine, perfect wisdom, perfect justice, love and power, manifesting itself in His human relations, or manifested in His dealings with us. When we think of how our blessed Lord is dealing constantly with us, in shaping the affairs of our lives for our development, following us day by day with such experiences as we need, never wearying of our sins, our hearts remain loyal in spite of the many faults and blemishes we have, constantly putting us into such conditions and positions as would be necessary for our improvement and help. We find that he is indeed a friend that sticketh closer than a brother. Yea He is altogether lovely, and this love as we keep the thought of it in our hearts, attaches itself unto Him, and thus it is increased by exercise.

And so we would say in attaching our love of men to our Lord. We love men because we love the Lord, He having redeemed them. He purposes to bless them, seeking their good. And thus as we love all mankind, we will love the lovers of mankind, on the principle that he that loveth the begetter loveth him that is begotten, and reversely.

So too, our love for justice. He is abundant in justice. We find in Him the very embodiment of justice, as the perfect image of the Father. And thus our love for justice attaches to Him because He is that which responds to it in its highest degree.

The same with regard to hope. The love of hope attaches to Jesus, because He is our hope, spoken of in a number of places. He is made unto us redemption; we hope for deliverance through Him. All our hope is based upon Him, and our future is in the hands of our blessed Lord, based on the work that He has done and is now doing, and shall do on our behalf.

Our love for the truth likewise is attachable to Him. Why? Because He is the embodiment of truth. He lived it; He exemplified it and carried out those features in the Lord's plan. And thus He could say of the truth, I am the truth, and as we love the truth, we love Him who is the embodiment of it.

The Intellectual Sentiments.

Let us see how the intellectual sentiments may be attached to the Lord Jesus. The love of gaining, retaining, and giving of knowledge. In Him, the Apostle Paul says, are hidden all the treasures of wisdom and knowledge; and if we love knowledge we love its source, so cheerful to give and so abundant in its giving that when it comes in its fulness we have come into the unity of the knowledge and of the faith of the Son of God to a perfect man. And the love of retaining that knowledge likewise is attachable to Him, because He is the one who gives us the power to retain it, the power to review it, and the power to increase it, and thus to make its retention all the better; and as we look upon giving out of the knowledge of Him to others, as a tribute of love to Him, and serve Him in others, we are attaching our love for giving knowledge to Him.

The Self-Preserving Faculties.

Let us notice how the same matter will manifest itself in connection with the self-preserving faculties, our love for life—"When Christ our life shall appear"—our life is in Him. He is the one who has secured by His ransom, the opportunity of life; He is the one that is working in us that disposition that will fit us for life, and He is the one whom the Father will use as the agent in offering to them life, and certainly the love of life is very properly attachable to Him.

And then, too, our love for safety is one that guards and shields us—"The angel of the Lord encampeth round about them that fear Him, to deliver them." Thus the love of safety is attachable to Him. As we contemplate what He does for our safety, this draws out our hearts in gratitude, appreciation, and adoration for the safety that He gives us. The same in regard to our love for possessions. When we find things that are against Him that we love, our love for Him is strengthened all the more as we contend earnestly for the faith once delivered unto the Saints, as a tribute of our love for Him—not in a faultfinding, battling, cavilling spirit, but as a tribute of love and loyalty to Him; it becomes a matter that increases our love to Him, and thus this quality is ennobled, strengthened and attached to Him.

And so our love for concealing things that are injurious. Because of the fact that we do not want them to perish for whom Christ died, we will conceal and hide from them the things that He wants concealed and hidden from them. Why? As a tribute of love to Him. And as this sentiment remains on the heart, more and more this love of concealment is hallowed, made unselfish, made like that which Jesus had.

So too, our love for destruction. All sin He hates; error He hates; selfishness He hates; ignorance He hates; worldliness He hates, and as a tribute of our love to Jesus, our hatred toward these things should go out and seek thus by all that is within us to break them up as far as they are in us, or as far as we have interest and harmony with the Lord's plan to break them up in the brethren, in those who might seek such help from us.

Our love for acquiring. Could we want a better brother, a better friend, a better Saviour, a better husband than He? Our love for acquiring can go out for Him. "Christ is yours," the Apostle says, and if

we have the love that wants to gain things for ourselves, that love can be properly attached to Him. That is based on the motive to which we will call attention later on, after having shown the process of setting the affections.

And so too, with regard to our love for food. He is the bread of life. Our hearts may appropriate Him, and His justifying grace, in His wisdom, as our teacher in His sanctifying power, in His delivering power, and thus we eat, as it were, our Lord Jesus. What may we say of the self-loving sentiments? The same is true with regard to Him as with regard to the Lord. Self-confidence based upon what He wants us to have, the abilities He has given us and the place where he has put us attached to Him and devoted to Him will ennoble our characters.

Self-Loving Sentiments.

The same with regard to self-respect. If it is put upon ourselves and attached to ourselves because of what we are, we may be certain, dear brethren, that it will result in pride, boasting, vaunting, and despising of others. But when we look on it from the standpoint of what He has done for us, we want to reflect credit on him, and therefore we do not want to act unworthily of the profession we have professed, because it would disgrace Him. Self-respect has its proper place, and the Lord will be magnified by it.

Then too, with the desire of approval. The espoused wants the approval of the espoused one. She loves Him and she loves to have the thought resting on her mind that He is pleased with her. You remember He has given us this thought in John 15:11, "These things have I spoken unto you that my joy might remain in you and that your joy might be full." So properly we might seek His approval, might seek to delight His heart, might seek to shine in His eyes; and that which will enable us to shine in His eyes is His disposition, His holy character—nothing we have in the flesh, but His holy character. And so that sentiment properly can go out to the Lord Jesus and thus result in refreshment and blessings to us in our attaching our affections to the things that are above. And so our sentiment of ambition, the ambition of the Bible, the desire to be the least, the desire to be the servant of all; when we make that our ambition, not to lord it over others, but to be servant of others, and that the goal to which we aspire, O, brethren, that may be attached to Him, for He exemplified it higher than any of us are able to do it. And thus we will be able to manifest the ambition that is proper to the New Creature.

The Social Sentiments.

Let us look at the social sentiments, and see if they do not also have this same capability of attachment to our blessed Lord Jesus Christ. We may give Him the love that belongs to the one to whom we are engaged. (2 Cor. 11-2), "For I am jealous over you with Godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." So our blessed Lord and Saviour Jesus Christ is the one toward whom our love may go out as to the one to whom we are espoused, a high and a noble love, refining and elevating us, and that will certainly reflect credit on the Father. Then too, our love may go out to Him as to the future husband, the head, the one we will gladly and willingly obey, as we are now willing to obey Him as His espoused one. How may the love of spouse be attached to Him? We look forward to the time in which He will become the father of the "children" of whom we will be privileged to be the mother, if we succeed in setting our affections on things above, and keeping them there. And thus our love from the family standpoint may attach itself to our Lord and Saviour Jesus Christ.

And the love of friend. There never was a better friend, a friend that loved us when we were entirely friendless, the friend that stood in the breech between us and destruction, and Himself as a human being went into that on our behalf; the friend that appeared in the presence of God for us, and is now using His place as our Great High Priest for our development, for our help, using His marvelous talents, abilities and opportunities for our blessing.

"What a friend we have in Jesus, all our sins and griefs to bear,
What a privilege to carry everything to God in prayer."

And so our love for home may be attached to Him. Home is where the beloved one is. The Apostle gives us that thought in our text, "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear ,then shall ye also appear with Him in glory." We ought to have homesickness, dear brethren, longing and yearning for home, and for the ones who are at home—and that may properly attach to Him.

So then, we see that all of our affections are attachable to Him, our blessed Lord and Head who is in heaven. Blessed are we when we succeed in so attaching them through the power of the Word that shows His relation to us in these varied affections.

Attaching Our Affections to the Brethren.

Now how about the Lord's people? The same is true here, dear brethren, with regard to the sons of God. Now we want to look on them from the reckoned standpoint as Jehovah, our Father, does. You remember when the High Priest stood at the time of consecration before Moses he was robed in beauty and glory. And that was to picture forth a reckoned thing, not an actual thing. Actually Jesus at His consecration, and the Church at its consecration were not in beauty and glory; they were in the white robe of sacrifice, but it represents how God looks on the matter. He looks on this class as though they had already made their calling and election sure, and were in the kingdom. Jehovah looks on it from that standpoint. He does not look on them, therefore, according to the flesh, but as though they had already overcome. That is set forth to us as the view point from which we ought to look at it. For example, Romans 8:10: "And if Christ be in you, the body is dead [reckonedly] but the spirit is life (reckonedly, as we now have the hope of life) because of righteousness."

The same Apostle tells us in 2 Cor. 5:16, "Henceforth know we no man after the flesh: though we have known Christ after the flesh, henceforth know we Him no more." And so we look on the brethren no more according to the flesh, but we take the view-point from which the Father would have us look at them, to look on them as the members of the Body of Christ, as members of the Messiah in glory, as the blessed of all the families and nations and kindreds of the earth. And from that view-point, our hearts go out to them, as to heavenly ones; they are seated now in the first of the heavenlies, that is, in the holy. Later on they will be in the second of the heavenlies in their entirety. How may we attach our affections to them, dear brethren? The love to be attached to them is not the love to God, but rather our love to men that is given a spiritual turn; the basis of it all should come out of our love to God with all of our heart, and mind, and soul, and strength. And thus as we look on them from the relationship of our heavenly Father toward them that they are His sons and daughters, or brothers and sisters of Christ, the love that we have for the Father and Son attaches to them. As this rests on our hearts and minds, it inclines them and makes us love them from the same standpoint as these thoughts are—that is heavenly. And thus we set our affections on them from God's standpoint, and therefore we can give them love and sympathy for their suffering, or love of kindness in service, and the love of appreciation as we see in them every good word and work developing, and

the love of sorrow when we see that in them which mars.

Then too, the love of justice is attachable to them, for in them is the sentiment of justice more and more developed, and this sentiment in our hearts may go out to them because we see they are seeking to develop this, and later on we shall see them in their perfection.

And the love of hope, hope to have them as brethren, hope that they will be overcomers; and the love of truth, because they are the mystery, the ambodiment of God's plan. Jehovah's full arrangement is in the Christ, Head and Body, and our love for truth attaches to these, because they act it out, live it out, and are working it out under Jehovah's arrangement.

The Intellectual Sentiments.

So too, the intellectual sentiments are attachable to the brethren. Our love for the truth in the receiving of it, because the truth we have, we have gotten as a rule from our brethren, and therefore the love for gaining knowledge will properly go to them in gratitude and appreciation for what we have received from them at the Father's hand. And our love for retaining knowledge, for they are the ones that are constantly bringing new things to our minds, and stirring up our pure minds, that thus there may be wrought in us when we keep these thoughts in our minds love for them in the retaining of knowledge. Then the same in regard to the love of giving knowledge, looking on them as Christ in the flesh, knowing that what we do to them we do to the Lord. Our hearts delight to go out to them in harmony with their capacity and their needs.

The Self-Preserving Sentiments.

So too, the self-preserving sentiments are capable of being set upon the brethren, the love of life, not only for ourselves, but we love it for them, and our hearts would shudder at the thought of their losing life, and we would therefore love it for them, and loving them that they might get life.

Our love of safety is likewise attachable to them, for loving them as ourselves, yea more than ourselves, the New Creature (for we are to love them to the extent of dying on their behalf), naturally would be willing to put ourselves in the place of danger that they might be shielded from it, in harmony with our pledge, and that is giving to them the love of safety.

So the love of opposition. When we see the Adversary seeking to overwhelm them, we should understand them as best we can and seek to put into relationship with them such influences, such teachings, such helps, as will fortify them against this opposition, breaking it down as best we can, so that it cannot harm our brethren. Thus we give them the love of opposition.

So love of concealment is likewise one of the things that we can give to our brethren, concealing from them that which would injure them; we would conceal from them even our liberties properly used, if these would hurt them. "For meat cause not thy brother to perish for whom Christ died."

The love of concealment going out to the brethren will please them as it will also ennoble us, and thus it will be made heavenly.

The love of destruction. Destroying what would harm them, whether it would be error or sin, or faults and failings in them, using tact and wisdom, constantly seeking their good and their uplift, making use of our opportunities and talents along this line.

So the love of acquiring. We want them. Paul says, "We seek you, not yours." That ought to be the sentiment of every one of God's people—We seek you, not yours; we want you, because you are God's, and we want all who are in harmony with what He wants us to have.

And thus the love of food—fellowship one with another, appropriating from one another the good things that one might give to the truth. This is properly attachable.

So we see these sentiments in relation to our brethren have received a heavenly cast, if we set our affections on things above.

The Self-Loving Sentiments.

How about the self-loving sentiments? Again, brethren, a word of caution; we must walk carefully. But if we keep in mind the proper caution that self must be obliterated, self-satisfaction and self-exaltation in our relation to our brethren will be given the proper place here, in honor preferring one another. We want to seek to love them as we seek to humble ourselves.

And so our idea of approval. We would say that not because of our gifts, not because of our talents, but because of desiring to help them by our example may we seek the approval of the brethren, but from no other circumstance, no other position; if we would it would soon degenerate into pride, the pride of showing off, the pride of desiring to shine. Paul held himself before the Church as an example—be imitators of me as I am also an imitator of Christ.

Thus with self-respect—we respect self for the brother's sake because that will help them to see how to act worthily of the Gospel unto which they have been called.

The Artistic Sentiments.

Now, how may the artistic sentiments be developed with regard to these? We may attach these to our brethren. The love of joy. Joy is one of the best conditions for the development of Christlikeness in us. Those people who are making you joyful, if these things are in good respects, are people that are elevating your character. People that are always running counter to you, unless you have the good grace of being able to learn certain lessons out of it, are hurting you. Thus the element of joy as we diffuse it and attach it to the brethren ennobles them, because it will help them, and these waters flowing back into the heart from which they have come will refresh that heart. So, the idea of pleasing. The Apostle Paul tells us in Romans 15:2, that this ought to be a matter with us. Let everyone seek to please his neighbor unto edification, let us be just as agreeable and polite as we can to our brother, so that our brother might be best edified, lifted up and built up by the example thus set before him.

The desire of constructing will likewise find its play here. We seek to construct their faith on clearer outline; we seek to help them in their life to develop more and more the abilities the Father wants developed in them. And thus this element finds its play and we attach it to them as for love of this work we seek to help and please them.

So dear brethren, the love of beauty. If we fasten in our minds the spiritual and once see Christ in them the hope of glory, we will see moral beauty. We have to close our eyes and cover their imperfections under the robe, because most of us on account of our defects can see hardly anything else but the faults, and we fail to see the good things in the brethren. But there are certain things in everyone of the brethren that are beautiful from the spiritual standpoint, or God never would have called them. And these we should study out, and on these we should attach our love for beauty, and thus we will become nobler in our minds, and we will be in a better position to help them.

The same with regard to the love of sublimity. They do not seem sublime at all now, but when we think of some of the trials through which some of the brethren must pass, and the noble spirit they manifest in those trials, and then think of the place to which they shall be elevated in God's due time, there are given to us opportunities for the development of the love of sublimity—not as the world would look at it, but as the New Creature would see the sublime, the grand, the good, the noble, and the true.

The Social Faculties.

Now let us notice how the social faculties will attach to these. We are all of one family. Paul tells us in

Eph. 3:14, 15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, by whom the whole family in heaven and earth is named." And that family feeling ought to be in our hearts, dear brethren. We are all of the faithful espoused virgin. We are all of the same Body—to use the figure that can more closely illustrate that. One member has feeling for the other members and thus in this family of members of the Bride of Christ to be, love will flow out from one to another.

Then there is another relation from which this can be viewed. Let us remember what was said a little while ago with regard to the Abrahamic Covenant: that it consists, as far as God's part is concerned, of two things—the truth and the servants of the truth. From this standpoint we can find the family relation pictured forth. As far as we serve the truth we are of the mother, or Abrahamic covenant; that is why Paul could call certain ones his children, and why he could speak of travailling in pain until Christ be formed in them. Servants of the truth are counted as part of the mother, and that being the case, we can attach our love to those whom God gives us the privilege of serving as of children of Christ, especially if we have been privileged to bring them to Christ in justification, consecration and spirit begetting.

Then, again, the same love would show itself toward these that the Lord has put in the Church as teachers. You remember that the Apostle Paul tells us love and honor are to be given to those who are the leaders among God's people, and that is the command that was given with regard to father and mother: "Honor thy father and thy mother that thy days may be long." Here is the antitype, or the reason why we love so much the servant through whom God is giving the meat at the present time—because it is through His ministry that God has blessed us so richly, and He has been a mother to us all; He has mothered us all. We give to Him the spiritual love as to a mother. That is why Paul was so tenderly loved by those whom he was privileged to bring to the Lord Jesus. The family love was there manifest on the higher plane, the things above.

So too, that of friendship. The Lord's people ought to be friends, one to another, God having manifested to them His confidence by showing to them His plan, and they ought to manifest such confidence in one another as the good of one another will call forth. And thus their attachment along the line of friendship should be with one another. They should not seek their friends outside; they should seek their friends in fellowship among one another.

Love for home would attach to them; love to be at home with them and with the Lord, and see them home, and bring them home. All of these sentiments thus we see are capable of being given these higher touches, charged with heavenly mindedness.

Attaching Our Affections to the Truth.

Let us take another one of the heavenly things that Jehovah desires us to love: love for the truth. How may we develop love for this? How may we set our affections upon the truth? Let us notice how the Scriptures assure us this should be the state of heart of God's faithful people. The Psalmist (Psalm 1:2) speaking of the godly man says, "His delight is in the law of the Lord and in His law doth he meditate day and night." Psalms 119: 97 and 103, He says, "O, how love I thy law! It is my meditation all the day." How sweet are thy words unto my taste! yea sweeter than honey to my mouth." Proverbs 3:3: "Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thy heart." We are given the same thought in the New Testament with regard to the Lord's Word. Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness, (truth) for they shall be filled." Certain ones are spoken of as being left of God to go their way perishing, who do not receive the truth in the love of it. (2 Thess 2:10). So we see that the Lord's will is that our affections likewise be attached to the truth. That is one of the heavenly things, because this divine wisdom originating in the divine mind and sent into this world to bring us unto our God. How then may we attach our affections to it?

The Moral and Religious Affections.

Let us notice how the moral and religious, and spiritual, affections are fastened to truth. We love the truth because it comes from God; we love the truth because it is a just thing, in perfect harmony with justice, and this sentiment of justice goes out to it. We love the truth because it is the embodiment of what Christ has done and what the Church will do with Him. Thus our affections for the truth goes out from the standpoint of the love of God, the love of Christ, the love of the brethren and the love of justice. How about the standpoint of truth in itself? Your faith, confidence in the truth, as something highly desirable, goes forth in the same way, and hope that we might aspire unto it, that we might translate it into our lives, that we may gain more of it and be fully conformed unto it, so God might use us in connection with His purposes in time to come.

In these ways the religious faculties are attached, made to adhere to things that are above along the lines of the truth.

Let us notice the intellectual sentiments. These too find a very natural play in this direction. The love of knowledge, knowledge that is exact as truth, and the highest quality of exact knowledge is divine truth, and naturally here we have a sphere in which our love for the highest truth may reach its highest development, and we fix it thus to this truth and make it our own.

The love for retaining knowledge is indeed precious in our hearts. Of course naturally we love to retain it, and so our love for giving it out, for we see that it is a good thing for those who receive it, blessing and refreshing them.

The Artistic Sentiments.

The artistic sentiments. These too, are capable of being attached to the truth—yea, the truth is art itself on its highest plane. There is nothing more artistic than God's plan; there is perfect balance. Construction shows itself there in its highest development. When we see how everything fits into everything else in the Lord's Plan, we see the beauties of harmony, and unity, and strength, and durability, and practicability, that go to make up the highest ideals of the building faculty.

So with joy. Love rejoiceth with the truth, the Apostle tells us, which gives us much joy.

Imitation. It is the best thing in the world to imitate, for it makes us like itself as we imitate it.

Then love of the beautiful. How beautiful the truth is! How incongruous our views once were. How the noblest faculties of the mind find their fullest play here, and how the most exact taste finds nothing here that can be criticized from the standpoint of beauty. Thus our sense of beauty, no matter how highly developed it may be, may attach itself here and find that which will respond the most nobly to it.

And the idea of sublimity. If we take in view the sweep of God's Plan, the creation of a race under an educational process, first with evil and afterwards with righteousness, and under the varying relations in which mankind has come, all of these conditions will eventually result in educating free moral agents dominated by moral law, not by physical and compulsory law. What a sublime spectacle worked out on a grand scale is this that the Lord's Word presents to us! We have a love of the sublime, the high, the holy, the noble, the grand, and the awful. Surely there is in this enough to call that forth, and it can attach itself thus unto it.

The Self-Preserving Faculties.

How about the self-preserving faculties? The same is true here, dear brethren. Our heavenly Father made

no mistake, we perceive, when He bade us to set our affections on things above. Every one of our faculties can work out in that direction when it is properly placed, and so we find that our self-preserving faculties will work out in these directions. Our love for life. Why, it is through the truth that love is wrought in us; we are fitted by it for life, and that will of course cause our hearts to go out to it in the love of gratitude, the love of appreciation.

Then the love of safety. "Ye are kept by the power of God through faith unto salvation." And Paul tells us that the Gospel is the power of God. Our love for safety goes out to it. And the love of opposition against error, against sin, against superstition, against everything that would hinder its course, this opposition going even unto death. This has full scope under the evil conditions of the present time in attaching it unto the truth.

And so our love for concealing things that might hurt people in certain conditions may find its full play here. For we do speak wisdom among them that are perfect, but those who are weak in the faith we dare not receive unto doubtful disputations. So our love for concealment will find its scope and play here.

Love of destruction—to root out everything that is contrary to the truth in us, and, as far as we are able, in our brethren.

Love for acquiring. With all thy getting, get knowledge; and the price thereof is far above rubies, we are told by the wise man, and He was the wisest of men and knew the value of knowledge. And thus as we get truth we acquire something valuable. The treasures of wisdom and knowledge are hidden in God's Plan, and by getting it, we get durable riches. And no fire will burn up the gold and silver of divine truth. It is something durable. And the love of appropriating by eating. "Thy words were found and I did eat them." "For they are the rejoicing of my heart." "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." Eat the book. We trust, dear brethren, that we are all enjoying the meal. We trust that we are all feasting on it. Our love for the truth goes out.

Self-Loving Sentiments.

The self-loving sentiments may be developed and attached in the same way as to the truth. A proper estimation of ourselves underlying God's view of self-confidence has its foundation in the truth, and thus our love will naturally go out to it as we see it performing that function in us.

So our love of self-respect, for we want as God's children to adorn the truth we have received. Thus love of self-respect goes out to the truth.

And love for the truth, in the sense of leadership, in service, in humiliation, in things that go to self-denial, in things that curb the cravings of the natural heart, in things that make us servants of all, as we are able in harmony with our positions. Here is truth that will give us power to do it, and thus our affections will naturally flow out as a result of this as we consider that function of the truth.

And so our love for the approval of God will go out to the truth because it is that which shows us what is that good, acceptable and perfect will of God, that thus we might be transformed into the likeness of our Lord.

The Social Sentiments.

How about the social sentiments? Here, too, the truth calls forth our love. It is the truth that has made us the children of God, and therefore our love to it, as to a father, goes out. It is truth that makes us part of the Abrahamic Covenant, and therefore our love to Him as to symbolic husband goes out and therefore truth should be loved because it performs that function in us.

It is the truth that enables us to realize the Lord Jesus as the espoused one, as the one altogether lovely, for it describes His character to us, and shows us how we may become one with Him. And working that in us, draws out our love for it. Thus the truth will enable us, if we are faithful, to see how we become the mother of the race of mankind, generating it in righteousness and love, so badly generated in sin and death by mother Eve in times past.

And so our love for home. The truth came from home, and the truth will prepare us for home. Truth is the power that keeps us until we are at home, and the truth will be made fuller to us when we are home, and thus it has a home relation, and we love it because of this home relation. Our love for home will attach itself to the truth.

Our Love for the Heavenly Reward.

Now let us take up the sixth line of thought of the things above, our love for the heavenly reward. How can we set our affections on the heavenly reward? Let us see if the Scriptures warrant anything like that. Some people accuse us of being selfish when we desire a reward, and we would be so, if we should desire this reward simply for ourselves that we might be something great; there would be truth in that, and that would debar us from developing character fitted for the Lord's cause; but if we desire the rewards because they will put us in a position the better to demonstrate our love to our heavenly Father with all our heart, soul, mind, and strength, the love for the reward becomes unselfish and an inspiration in character building, as well as a part of our character fitting.

How may we show this from the Scripture? Let us quote some passages along this line: Matt. 5:10-12: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 6:33: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Romans 8:29: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Then again, 1 Pet. 1:10: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." Hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ.

Rev. 2:10: "Be thou faithful unto death and I will give thee the crown of life."

Rev. 3:11: "Hold fast that which thou hast that no man take thy crown."

And so we see that the Lord wants us to hope for the reward, to love the reward, but as stated before from the motive of being put into a place where our love for God will find fuller expression. And another thing, if it is made the chief motive, would unfit us for that place. And thus we preserve it from selfishness.

Now how may we attach our affections upon the rewards the Lord will give His people? Our love for God, because God delights in rewarding us, therefore we may love these. Our love for the Lord Jesus, because he wants the joy of rewarding us—"Well done, thou good and faithful servant." "That my joy may be in you."

Love for the brethren—that we may be associated with them in the work of glory, honor, and immortality.

Love for justice, that we might establish it in mankind.

Love of hope, that this yearning for it might attach itself to the reward unto the end. This is the especial quality that cleaves to the reward.

And so faith, the love of faith, because it has confidence in the Lord's Plan, knows these things are true,

and that the Lord will give these things to the faithful overcomers, will attach itself thus unto the reward.

The Intellectual Sentiments.

How about the intellectual sentiments, the love of gaining knowledge, the love of retaining knowledge, and the love of spreading knowledge? All of these are serviceable in some manner. Love of gaining knowledge, so that we might thus be better fitted for the reward. The love of retaining knowledge that we might continue in this better fitment, and the love of spreading it that we might help others to obtain it with us.

The Artistic Sentiments.

Brethren, we are not able to conceive of the beauties, the sublimities, the marvels, of divinity that God has promised unto them that love Him. Here we may have pleasure; our love for joy may go out, for it is the joy that is set before us that enables us, as it enabled our Lord, to glory in tribulations and thus overcome them.

The love of imitation attaches itself to this reward because it makes us love to walk in the footsteps of Jesus as we might thus come into it, and thus be better prepared for further and greater service.

The love of building, of making, of constructing, will likewise show itself in hoping for the reward, because it will enable us to seek to fit every feature of our character to the copy of God's Son, that thus we might be fitted for the reward.

And the love of beauty. We love it as we see it in others now. We love moral beauty, but what will be the beauty that we will have then, dear brethren, unclouded by anything to mar this earth.

The love of sublimity, love for one's self. The ability to go with incredible speed from place to place over many miles of space, practically amounting to being all over that space at the same time. The power and might that these shall have. All of these elements of sublimity will attach themselves to the reward that God has for His people.

The Self-Preserving Sentiments.

So also, the self-preserving sentiments. Hope for life. The love of life will attach itself to the reward, for therein we get eternal life.

The love of safety, that will put us beyond all danger.

Love of destruction,—beating down everything that would unfit us, fighting against everything that would unfit us for that reward.

The love of opposition,—setting ourselves against the things that would destroy or impede our progress.

Love of concealment,—to hide away those things that would hinder this reward becoming ours—hiding them under the robe of Christ's righteousness, and then finally hiding them in oblivion.

And so the love of acquiring,—covetousness, is what it means. Covet the best things; hope earnestly for that grace. We are to covet this reward that the Father is going to give us. Covet it with love, not with unholy, selfish desires.

And the feasting will be ours. We will be able to appropriate this, "That ye may be able to eat and drink with me in my kingdom"—appropriate with me my blessings, my glory, my power, and my office. So thus, these find their play.

The self-loving sentiments likewise find their play here. Properly it would be right if God has invited us to aspire to this feast that we consider that we must have something in us to respond, or God would not have invited us. He makes no mistake of judgment.

The love of self-respect would assert itself here, so that we do not do anything that would mar our opportunity of gaining that reward.

The love of humility, the love of spiritual exaltation, which is degradation to the natural man, will show itself here, so that we might humble ourselves under the mighty hand of God, that in due time He might exalt us.

The love of leadership,—so that when our characters are fitted to lead others in ways fully permitted of the Father's will, we may be put in a position of glory and honor, and receive that glory and honor from them, shedding the lustre of it on God as the source from which it has come.

The Social Affections.

So, with our social affections;—our love for family, our love for the bride, and our love for the Father; we will see in them our love for the Bridegroom; we will see in them our love for the "children" we hope to bring forth then if we are faithful. Our love for friends, those who will be there with us, associated in that work. Our love for the home; our heart's desire to be there. We want to be at home with the Lord, and the Apostle says we groan, being burdened, while waiting to be clothed upon with our home from above.

The Future Work.

Now our last thought in connection with the setting of the affections. The future work—something else that is in heaven. The future work is, as God's servants, to be prophets, priests, kings, judges, saviours, and the mother of the world of mankind. The love we have for God properly attached to them, because we want God honored through the work of having a race perfected and brought to Him as the result of the work of that time. The love to the Lord Jesus, that He might see the travail of His soul and be satisfied. The love for the world of mankind that they might be lifted up out of the degradation and ruin of the present time into the glorious image of God on the human plane.

The love of justice, because Justice will then be laid to the line and righteousness to the plummet. The love of hope, that this Plan will carry out, and eventually the human race will be restored to the image of our heavenly Father.

And the love of faith—that is, perfect confidence in this plan, that it will carry out, and that eventually thus the world of mankind will be blessed through this class, and thus be privileged to be their blessers, after having proved faithful in setting our affections on things above.

And so the intellectual sentiments—the love of knowing things then, for added revelations are going to be given them. The Lord God will be the Sun and the Lord Jesus will be the Moon to this class at that time, giving to them knowledge far beyond that contained in the Old and New Testaments, and the retaining of it; and the spreading of it among mankind, and the knowledge of God, will fill the earth as the waters do the deep—a blessed occupation indeed.

The artistic sentiments have their play here again. The love of blessing them for their good, the love of joy over the thought that they are going to be lifted up and fitted for everlasting life; the love of making them in the image of God will then have its play. The love of the beautiful, the beauty of holiness that shall be displayed in them, attaching itself to them. And the love of the sublime, for man as a perfect being is sublime from certain standpoints;—marvelous indeed as a piece of God's perfect workmanship would be a perfect human being, living on forever.

And so the self-preserving faculties can go out to them. The love of life, that would look only to God for life, preserving it for them, and the love of safety that will shield them from every injury, should bring us to desire the heavenly work.

The love of opposition to everything that is of the curse, so that we will give them enlightenment sufficient to put it aside from their hearts.

The love of destruction, that will root up every evil word and work, and that will finally bring a perfect condition into the world; and our affections set upon such conditions as that will operate these faculties in a God-pleasing way.

Our love for concealment will have its play, for there will have to be variations of knowledge and capacity,

differing at that time. Our love for concealment will then have its play, and developing it now, we may be able to use it then.

Our love for acquiring. We will acquire them as our children,—and the mother always loves her children. The better they are, the happier she is; and the more there are, under average conditions, the better. The richest possession of an earthly mother is her children, and so Zion is to become the mother of billions: "The Lord bless thee, and made thee the mother of thousands of millions," was the typical blessing to Rebecca that shall be fulfilled in the antitype of Rebecca, in God's due time. The love of the motherhood relationship, receiving from them the love of children, as well as giving them the love of a mother; that will be a friend to them in every need, a counselor in every perplexity, and a deliverer from every difficulty,—they complying with the conditions.

And love for home—desiring to give them the benefit of a home in Paradise, the earth made like the garden of Eden.

O, brethren, how marvelously the Lord has arranged the matter? How complete it is when we look on the matter! God has given us faculties, every one of which is attachable to heavenly things. There are only two points that God cannot use in our characters—self-exaltation and self-satisfaction. Every other sentiment that is in the natural heart, apart from sin, God can make use of and attach to the heavenly, and here He has been pleased to give us the opportunity of having that development, of setting our affections on things above.

Very briefly we want to speak of the failure of setting our affections. We sometimes fail to keep our affections set on things above, and failing in so keeping them, what is the method of procedure? Setting them again. The opposition that we meet on account of our weakness, and on account of the fact that we do not always watch and pray as we ought, result in our failure to keep our affections set upon Christ, and upon things that are above; and when they fall, dear brethren, it is ours to put them back, using the Lord's Word as the power so to do.

Now the motive from which this setting should come. Brethren, we can seek all of these things from good motives; we can seek the setting of our affections on things above from bad motives; but the person who seeks these things from selfish, or unworthy, motives, is the person who is not going to make His calling and election sure, because all the time he has been setting his affections on himself. The motive out of which all of this should flow is love for God with all the heart, mind, soul and strength. There is one thing that is peculiar to Jehovah, that He will give to no one else; and that is, supremacy. Supreme love to God with the whole mind, soul and strength, amid all our relations and all our conditions, and all our acts,—this is the love out of which our affections should be set on these things, and that is why we started out with the thought that there must be that love first before we can at all think of setting our affections on things above. Let us not make a mistake here, brethren. We fear that many make a mistake; they forget the motive. They either look at the external performance of the act, or the act itself, but are rather indifferent to the motive. There are three things in our acts to which we ought to give special attention:—first, the motive from which they spring; secondly, the nature, or quality, of these acts; and, third, the manner of expression. The most important of these is the motive, and it is on this that we are judged. We must be pure; and if our motive is not pure, we will not properly set our affections on things above. Let us look at that, brethren, and then the advantages will all flow to us; we will have a character like our Father's; we will have a character like His Son; we will have a character fitted for God's purposes; we will have a character fitted for Christ's Bride, for eternal association with the Father and the Son; and O! with all our hearts, dear brethren, for you all who are seeking with all your hearts for this do we wish such a setting of the affections on things above.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. And when Christ, our life, shall appear, then shall we appear with Him in glory."

Amen.

(Heading and opening remarks in Cincinnati Enquirer, Tuesday, Feb. 25.)

DORMANT

Until Judgment Day

Lie Those Who Die, Elder Russell Affirmed.

He Added That There Can Be No Eternal Torment.

Rev. L. S. White Took the Other Side of the Argument,

And a Warm, Though Good-Natured Debate Ensued—Second One of the Great Series.

A subject that has excited the attention of sages and philosophers in all ages was discussed in the great religious debate at Music Hall last night. Two thousand people listened attentively to the eloquent gentlemen, which was the second of the series of discussions. The proposition was:

"The Scriptures plainly teach that the dead are unconscious between death and the resurrection—at the second coming of Christ."

It was a warm but good-natured controversy between the two divines. Elder Russell claimed that when a man dies he is in a state of unconsciousness until the resurrection day. He also set forth the doctrine of no eternal torment.

Rev. Peter Robertson, pastor of the Mohawk Presbyterian Church, presided. As the audience was not allowed to express approval or disapproval of the sentiments of the speakers it was not possible to tell which of the ministers had made the deepest impression. Rev. Mr. White contended that instead of the spirit lying dormant after the death of the body it ascends into heaven or descends into hell. He severely criticised portions of a book written by Elder Russell, which, he said, denied the bodily resurrection of Christ. Elder Russell opened the discussion and spoke for 50 minutes, the same time being consumed by the reply. Each man had 10 minutes to sum up and answer his antagonist, which closed the debate at 10 o'clock.

SECOND DEBATE—Monday, February 23, 7:30 P. M.

(Reprint from Cincinnati Enquirer.)

Chairman, REV. PETER ROBERTSON, D.D.
Presbyterian Church, Cincinnati, Ohio.

Proposition 2. The Scriptures plainly teach that the dead are unconscious between death and the resurrection—at the second coming of Christ. C. T. Russell affirms. L. S. White denies.

THE question of this evening is the most fundamental of the series. Upon the false assumption that the dead are not dead rests all the errors of heathenism and Christendom. Strange indeed it seems that my opponent would appear before an audience of intelligent people to prove that the dead are not only dead, but that they are far more alive than when they were alive.

"What a strange perversity of logic and of language is thus championed! It is bad enough and sad enough that, taught such a fallacy from our infancy, we accepted it unreasoningly, idiotically; but it is astounding to think that any man of my opponent's caliber should, after deliberation, engage to defend such nonsense refuted by our five senses.

"But we are told that the belief that the dead are not dead, but more alive than ever, though contradicted by every fact and circumstance and test known to man, must be believed because the Bible says so.

"Very well, then: Let the issue be squarely drawn and let my opponent remember his profession and mine, 'When the Bible speaks, we speak, and where the Bible is silent we are silent.' Following this rule my opponent should have nothing to say, for the Bible everywhere teaches that the dead are dead and that their only hope of living again is by and through a resurrection.

"And, by the way, how nonsensical would be the Bible promises of resurrection of the dead if nobody is dead; if the dead are more alive than ever. Get the force of the Bible's teachings from the following scriptures:

"St. Paul says: 'There shall be a resurrection of the dead, both of the just and the unjust.'—Acts x., xiv., 15.

"St. Paul says: 'If there be no resurrection of the dead then is Christ not risen; and if Christ be not risen, your faith is vain; ye are yet in your sins and our preaching is also vain.'—I. Cor. xv, 12-18

"The Apostle here rests the entire weight of our Gospel hope of a future life on the resurrection. But will my opponent tell us how this could be true if the dead are alive now, either in bliss or torment? Wherein could a resurrection apply to them or benefit them? 'If there be no resurrection of the dead, your faith is vain and they that are fallen asleep in Christ are perished.' Let these inspired words settle the matter for you all and for all time. The question is 'believest thou the Scriptures?'

"St. Paul says: 'As all in Adam die, even so all in Christ shall be made alive; but every man in his own order—Christ the first fruits, afterward those who are Christ's at His parousia—His presence.' I. Cor., xv., 21.)

" 'For since by a man (Adam) came death, by a man also (the man Christ Jesus) came the resurrection of the dead.' (I. Cor., xv., 21.)

"The death of Jesus, 'the just for the unjust,' the resurrection of Jesus as Lord both of the dead and living, the gathering now of the elect, bride of Christ, the resurrection of the faithful bride class in the first resurrection and the subsequent resurrection of the world to be blessed by the kingdom of Christ, is the theme of all the Pauline Epistles. No wonder he exclaimed before his opponent as I to-night do, 'For the hope of the resurrection of the dead I am called in question.'

"No wonder we read that the early church, persecuted, 'went everywhere preaching Jesus and the Resurrection,' Jesus as the one who redeemed our race and made resurrection possible, and the resurrection as the grand process by which the blessing of His redemption will profit mankind—the church of the elect in the first resurrection and the world of mankind in the subsequent resurrection.

Jesus Words.

"Harken to Jesus. 'I am come that they might have life,' (John x., 10.) His name, Savior, means, literally, life giver. Again He says: 'Marvel not, the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and come forth'—the approved church to an instant perfecting in life; the remainder (unapproved but redeemed) to a raising up by judgments during the millennium. (John, v., 28-29.) While those who refuse God's grace and sin wilfully shall be 'utterly destroyed' in the second death, from which there will be no redemption and no recovery. (Acts, iii., 23.)

"Our affirmation is, that 'the wages of sin is death,' and not eternal torment,' and that it is 'obtainable only through Jesus Christ our Lord.' (Rom., vi., 23.) Life is the antithesis of death. There is no sentient being, no thought, no reason, no feeling without life. Hence there can be no thought, feeling or reasoning in death, which signifies the absence of life. We concede our opponent just one Scripture—no more. That one reads just as he would have it read, viz., 'Ye shall not surely die.' That is to say, ye shall continue to live, though you appear to die. But who is the author of these words? I answer, those were Satan's words contradicting the Divine decree. 'Ye shall surely die.' Whom, my dear hearers, shall we believe—God or Satan? By that lie Satan deceived Mother Eve, and through the resulting disobedience he killed, he murdered, our race. So said our Lord, 'He was a murderer from the beginning.' —John, VIII., 44.

"All the heathen have been deceived by Satan into believing his lie—they all hold that their dead are not dead, but alive in torture, somewhere; but they are not stupid enough to invent a doctrine or a resurrection to contradict and confuse themselves. Nor have Christians any use for the 'resurrection doctrine.' It is ever in the way of their pet theory that the dead are not dead. Their difficulty is that they are endeavoring to do the impossible thing of harmonizing Satan's lie with God's truth. Satan says: 'Ye shall not surely die.' God says: 'Ye shall surely die,' and your only hope of future life is in Jesus—in his words as Redeemer and Restorer—Life giver.

"Hell and purgatory, deceptions, are built on Satan's lie. No wonder the apostle designates these 'doctrines of demons.' (I. Tim., iv., 1.) So thoroughly has he deluded Christians on this subject that the principal creeds of Christendom tell us that the sentence of original sin is eternal torture; that God became so angry with his children, Adam and Eve, that he decreed that because they ate the forbidden fruit they must be tormented. And not only so, but that every child born to the entire race is born damned to eternal torment except as Christ shall save a few who have 'ears to hear,' now.

"Bosh! Such God-dishonoring, reason-debauching, heart-defiling nonsense! It is turning the best heads to infidelity. We are told that God's justice so demanded, and that God's love for the human family assented. But that is blasphemy against the holy name. I am ashamed to acknowledge that I, too, once so believed and so preached slanderously of the God of the Bible. I trust that I am graciously forgiven, and I am striving now to tell the truth and to shame the devil and to help others 'out of darkness into the marvelous light' of His divine word.

"Because the Bible says so is the answer we get from many when asked why they stick to such absurdi-

ties. But the Bible says no such thing, but the contrary. Let us have more Scriptural testimony. Hearken to St. Paul's explanation of 'original sin' and its penalty. 'By one man's disobedience sin entered into the world and death as a result of sin; and thus death passed upon all men, for all are sinners. (Rom. v., 12.)

"One would suppose that a wayfaring man, though a fool, need not err in the reading of so plain a statement, but gray-haired doctors of divinity and learned professors of theology tell us that they believe that the death here declared means life—eternal life—life with devils, life in torment, etc. Surely the God of this world (Satan) hath blinded their minds and darkened their understanding. We are praying and striving for the opening of their eyes to the truth, and this provokes their enmity; but like the Pharisees of old, they are specially grieved because we teach the people His 'good tidings of great joy which shall be unto all people.' (Luke ii., 10). But also the common people still pay too much heed to their doctors of law and not enough heed to the Word of God, hence their confusion continues.

"Come to the Record."

"Come with me to the record of original sin in Genesis. If God put Adam on trial for heaven or hell eternal that is the place we should find it recorded, and in no uncertain or figurative terms. Can we find the record there that God said to Adam, 'If thou eatest of the forbidden fruit I will turn thee and all thy children over into the hands of fireproof demons, who shall torment you to all eternity?' If it is so written I wish my opponent would give me a chapter and verse that we may ponder well the statement. If it is not so written we wish he would give us his authority for attempting to have people think the opposite of what they say.

"The Genesis record is very simple, very easily understood by the truth-hungry. It reads: 'God said, in the day ye eat there-of ye shall surely die,' or marginal reading, 'dying thou shalt die,' and again, after their disobedience after they were driven from Eden, God said: 'Thorns and thistles shall the earth bring forth unto thee and in the sweat of thy face shalt thou eat bread until thou return unto the ground. For out of it thou wast taken; for dust thou art and unto dust thou shalt return.' (Gen. ii., 17, iii., 17-19.)

"Is it my opponent's claim that God deceived His first human son and said that his penalty for sin would be death but really meant life in torment; said 'to dust shalt thou return,' when he really purposed to devils shalt thou go and be eternally tortured? Who but the great Adversary authorized my opponent to make of God a liar and a deceiver—the very devil of all devils, foreknowing, plotting and deceiving his first human son so as to have a pretext of justice in damning and torturing him and all his race? The Adversary alone authorized it in the word, 'Ye shall not surely (really) die.'

"Satan, the prince of demons and the fallen angels under him have for centuries perpetuated the lie that the dead are not dead. They have forced false doctrines upon the heathen and upon Christians, supporting them by dreams and visions and spirit mediums—personating and speaking for the dead to deceive. And this must continue until at the second coming of our Lord, Satan shall be bound for a thousand years that he should deceive the nations no more until the thousand years are finished. (Rev., xx., 3.)

To Avoid Spirit Mediums.

"God's word to the Jews first instructed them that they must have nothing to do with spirit mediums, then called witches and necromancers, who then were misleading the heathen to believe that the dead were alive and could communicate. Illustrations of human beings possessed by demons are given in the Bible. They were by the heathen reputed to have the 'spirit of divination,' but by the apostles declared to be possessed and controlled by demons, who personated the dead. With a show of great wisdom some attempt to tell us that God in breathing into Adam 'the breath of life' communicated a spark of divinity; therefore, say the man must live on and on forever, somewhere.

"But where do they get that wisdom? It is their own lame philosophy foisted by Satan during ages past —'science falsely so called.' The Bible tells the contrary story. In this passage the expression 'breathed into his nostrils the breath of life' in the Hebrew original reads 'breath of lives,' in the plural. It is an assurance that the breath or spirit of life given to man was of like kind to that given to all breathing animals. The very same expression is used in reference to the lower animals and 'all in whose nostrils was the breath of lives' perished in the flood, except those in the Ark.

"A great deal of nonsense is palmed off upon the common people about body, soul and spirit. Here we can only briefly define the term 'living soul' as meaning sentient being. We have a pamphlet on that subject which we will be pleased to send free on application. But notice that it was the whole man that sinned and the entire man that was condemned to death. Adam as the image of God, was, of course, far superior to the brutes under him, and God's provision for him was 'everlasting life,' but not so for them. It was not, however, that he was given an undying nature; for if so God would not have said, 'dying thou shalt die.' God provided for him trees of life, by partaking of whose fruits his system would have been continually refreshed, vivified, and when he sinned he was cut off from those trees that he might die. Such is the record.

"The death sentence included his mental, physical and moral decline and extinction. Hence we see that whereas Adam resisted death 930 years, the average of life to-day is 35 years. Adam's children were stronger mentally and could intermarry brothers with sisters—a matter not permitted now, because the children would be insane or idiotic. Indeed, you will find that now one in every 150 adults in New York state is in an insane asylum, and doubtless the average of other states would be as high. And we who are safe and sane often wish that we had better judgments. Look at the world morally and you must admit the Bible is correct in its statement, 'There is none righteous, no, not one.' (Rom., iii., 10; Psa., xiv., 1.) All have shared in Adam's sin and its death sentence—all come short of the glory of God as represented in the first perfect man. Alas! 'we were born in sin and shapen in iniquity; in sin did my mother conceive me.' (Psalm li., 5.)

"In a word we are a death sentenced race. God permits unfavorable climatic conditions and thorns and thistles to co-operate in inflicting the penalty 'dying thou shalt die.' (Gen. ii., 17.) There was no hope that God would repeal the sentence. There was hope, however, that His great mercy might find a way to satisfy His justice and thus secure release from the death sentence. God promised this to Abraham, but did not accomplish it until He sent His Son—not to go to eternal torment for us—to die for us—that 'as by a man came death, by a man also should come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive; but every man in his own order.' (Cor., xv., 21-22.)

Death, Therefore, Called Sleep.

"Those who had ears to hear and to whom the Lord made known His purposes of resurrection thereafter referred to death not as extinction, but by faith they called it a 'sleep,' and hoped for awakening in the millennial morning of Messiah's reign. Note this in the following Scriptures:

" 'The Queen said to King David: It shall come to pass when my lord the king shall sleep with his fathers that I and my son Solomon shall be counted offenders.'—I. Kings, i., 21.

"The Prophet Job writes of death and of his resurrection hopes (Job xiv., 12-15): 'The Psalmist prays, consider and hear me, O Lord, lest I sleep the sleep of death.'—Psa. xiii., 3.

"Notice how the good and the bad all are declared to have fallen asleep—in death.

"'David slept with his fathers.—I. Kings ii., 10. 'Solomon slept with his fathers.'—I. Kings xi., 43. 'Rehoboan slept with his fathers.—I. Kings xiv., 31. We read similarly of Abijah and Asa and Baasha and Omri and Ahab and a host of others.

"Jesus revised the usage in the early church. He said: 'Our friend Lazarus sleepeth. I go that I may awake him out of his sleep.' When the disciples failed to grasp the thought Jesus said to them: 'Lazarus is dead. Nor did he pray 'Lazarus, come down from heaven, take off your crown, lay down your harp. Nor did he pray 'Lazarus, come back from purgatory!' What did he do? He requested to be led to the tomb, though the sister said, 'Lord, by this time he stinketh!' At the tomb Jesus addressing it said, 'Lazarus, come forth!' What happened? We read, 'He that was dead came forth.' Not he that was more alive than ever in heaven or elsewhere, but he that was dead.—John xi., 11-44. Thus did Jesus give an illustration of His glorious work in the millennium when all that are in their graves shall hear the voice of the Son of Man and come forth.'—John v., 28.

"Remember, too, the first Christian martyr when stoned to death praying for his blinded enemies. We do not read that Stephen died and was at once more alive than when he was alive; but 'he fell asleep' (Acts vii., 60.)

"We noted awhile ago that King David fell asleep in death and was gathered to his fathers. He was still asleep centuries later when the Apostle Peter wrote of him as still asleep. He says, 'David is not ascended into the heavens.' (Acts ii., 34.) St. Paul corroborates this, declaring that David saw corruption when he 'fell on sleep.' (Acts xiii., 36.) But if any are astonished that St. Peter said that David is not ascended into the heavens, let him remember our Lord's words. 'No man hath ascended up to heaven.' Jesus says all are 'in their graves.' St. Paul says that 'Christians should not sorrow for their dead as do others who have no such hope; for if we believe that Jesus died and rose again (let us believe also that) them also which sleep in Jesus will God bring (from the dead) by Him.' (I. Thess. iv., 13-17.) Notice these further Scriptures along the same lines: I Cor. xv., 13-17, 51-52, 20; Hebrews xi., 35; Psalms vi., 5; Psalms 115-117; Psalms 146, 4; Eccles. ix., 5, 10; Daniel xii., 2. Notice also Job xiv., 12-15: 'So man lieth down, and riseth not; till the heavens be no more (until the present dispensation passes away and the new heavens and the new earth be ushered in) they shall not wake nor be raised out of their sleep. Oh, that Thou wouldst hide me in Sheol, the grave, that Thou wouldst keep me secret, until Thy wrath be passed, that Thou wouldst appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.'

"But now our dear brother will endeavor to have us view the matter of death in some different way. We have set before you, dear friends, what the Scriptures have to say of death. That is the tone and import of all Scripture statements, that death is death, and the great gift of God is life; that our race forfeited life because of sin, because of Adam's disobedience, that his life was forfeited. But that God has provided a plan, that Jesus tasted death for every man, and that therefore our penalty for death being paid, it is possible for God to be just and yet to be the justifier of him that believeth in Jesus. And not only so, not only we should now believe because we have the ears to hear, but in due time it shall be testified to all men, as the apostle told us, that all might have in due time the opportunity to hear, the opportunity to believe, and the opportunity to have blessing through Him who redeemed the whole world, and not merely the church—redeemed us from death. 'Thou hast redeemed my soul from destruction. It would have been destruction to us. Our death would have made us as much dead as the brute beast is dead, and the only hope for our having a resurrection life at all is in the fact that Christ paid our penalty. And thus God can be just and grant us a return of opportunity to everlasting life through a resurrection from the dead.

"But our dear brother may have his mind more or less beclouded, and endeavor to becloud our minds from the subject of death by suggesting some scriptures which are to be taken in a figurative sense. For instance, when our Master said, 'Let the dead bury their dead.' 'Go thou and preach the gospel.' What did Jesus mean? He simply meant that the whole world was under condemnation of death and that those who believed in Him were the only ones who could be said to have a right to life. Therefore, those who had come to a knowledge of Christ and had been united to Him by faith were the only ones who might be said figuratively to have life, and the others were all dead.

Whole World Under Sentence.

"The whole world is under sentence of death, and are so treated by the Lord, as though they were dead. And it is only those who come into relationship with Christ, the life giver, that are spoken of or considered as though they have life. 'He that hath the Son hath life, and he that hath not the Son hath life, and he that hath not the Son hath not life,' is the record.

"But notice in this text that we have before us. Jesus said (Matt. viii., 22), 'Let the dead bury the dead; go thou and preach the gospel.' He was referring to the mass of mankind, all dead, under condemnation, and the one who believed in Him was the only one that was even reckoned alive.

"So in another Scripture these believers are spoken of as being risen from the dead; beings made alive from the dead in the figurative sense that we already begin a new life. The beginning of the new life starts from the time we have accepted Christ and come into union with the life-giver. We are already said figuratively to have come into the relationship of life; we have our Heavenly Father's promise that we may have eternal life through Jesus Christ our Lord, and so we speak of ourselves as being no longer dead in trespasses and sins, under the divine sentence of death, but we have passed from death into life. In no sense does it take the place of the real resurrection, which is to occur at the second coming of our dear Lord and Master. This is merely the figurative sense in which we are no longer a part of the world, but passed from the world state, our commission to be united with our Lord and to have the new life begun which is to be completed when we shall be gloriously changed into His likeness in the first resurrection. Our dear brother may also take up the text which says, 'Ye were dead in trespasses and sins.' You see, it is the same thought. We were dead in trespasses and sins. This condemnation of death passed upon all men because all are sinners, as the apostle says (Romans v., 12). This condemnation is general. Everybody is under it. But all who believe in Christ are reckoned or accounted as though they had escaped, and so the apostle says, 'We have escaped the condemnation that is on the world.' And again he says, 'that the whole world is under the wrath of God.' And he says 'that we were children of wrath, even as others.' But we are no longer children of wrath, dear friends, because we came into relationship with God through faith in Jesus' Blood and through acceptance of the terms of salvation which He has provided.

"But it is only a few that have done this. The great mass of mankind are still, as the Scriptures say, 'blinded by the adversary and the whole world lieth in wickedness.' Now, dear friends, the Lord set before us something very different from what theology and theologians from the dark ages down have been setting before us. Theologians have been telling us that the penalty back in Eden was eternal torment, because Father Adam ate forbidden fruit and was disobedient, but the Bible tells us that it was a reasonable and just

penalty. What justice would there be on God's part, dear friends, in condemning Father Adam to an eternity of torture because he was disobedient, because he ate of the forbidden fruit? I read in a newspaper not a great while ago of a farmer who fired his gun with some birdshot at a boy who was stealing some apples in his orchard, and the man came very nearly being lynched for it, but it would not be one thousandth part as bad as if he had tried to torture the boy through all eternity for stealing an apple.

Is All Nonsense.

"Now, I am not wishing to make light of the matter, dear friends, but I tell you that the very thought that has been crammed down our throat that God on account of the original sin of Father Adam by eating of the forbidden fruit in justice was obliged to condemn him to all eternity and turn him over to devils with pitchforks and fire for thousands of millions of years is all nonsense, and I do not know where our brains were when we believed such stuff and how we ever managed to take it all in.

"But, dear friends, when we take what the Scriptures do say, how reasonable and just a penalty. God had a right to demand of His creature, who was perfect, and not fallen as we are, perfect obedience.

"He did demand it of him, and it was on this condition that he was to have eternal life; if he would be obedient to God he might live forever. And the fruits of the garden were provided for his use, that he might live forever if he would be obedient. But if he would be disobedient God told him He would take away the life, if he would not use it in harmony with Him. And so God says to us all, 'I have set before you blessings and cursings, life and death; choose life that ye may live.' But, dear friends, so-called orthodoxy tells us there is no choice about it. You have got to live somewhere; God has made a job that He cannot undo. He has made man, they tell us, so that he has got to live somewhere; that Almighty God created a being that He could not undo; but the Scriptures tell us to the contrary, that God is able to destroy both soul and body. There is no doubt about God being able to do this, but the whole question is, dear friends, would God, with the ability to destroy soul and body, keep them constantly in existence, or do you think it would be what He says He will do—'all the wicked will be destroyed.' What shall we say? I will say, dear friends, let God be true, though it make every creed a liar. We have had enough of these lies; we want some of the truth; we want to have our hearts braced up with something more sensible; we want God's word. That is what has driven people away from the Bible. We have been taught that the Bible contained this nonsense, and it has driven people into infidelity. And you will find that while nearly all the intelligent people of the city of Cincinnati will say, 'Well, I do not believe in eternal torment.' That man who does not believe in eternal torment nevertheless believes that the Bible teaches it. So when he throws away his eternal torment he throws away his Bible also. But we do not want that, dear friends.

"We want to hold the word of God, and we find that the word of God has the grandest proposition imaginable; that God proposes to give eternal life through Jesus Christ our Lord; that that is the gift He is to give us. And nobody has eternal life. None of the wicked shall ever have eternal life. They cannot get it. He is not going to give this gift to any except those who will come unto harmony with him. At the present time he is giving it to the Church, the little flock. He tells us that Jesus came and brought life and immortality to light through the Gospel. He brought to light life for the world, redemption through his blood for the whole world. And immortality is brought to light. Does not that mean that man had immortality? Not at all. How could Jesus bring it to light if man already had immortality? But it says that He came to bring life for the world during the millennium, for all who will come into harmony with the Lord may have eternal life, and those who will not come into harmony with him shall be utterly destroyed in the second death. And now he has brought immortality to life through the Gospel to the church. The church is invited to be sharers with Him, partakers of the divine nature, as the Apostle says. The Apostle says, to us are given exceeding great and precious promises, that by these we might be partakers of the divine nature. It is that divine nature that has the glory, the honor, the immortality, the joint heirship with Christ attaching to it."

"God Is Our Hope."

"God is our hope. We want to gain this great prize of our high calling. And in due time we are glad to see that God has eternal life for whomsoever will accept it on His terms of obedience to the Prince of Righteousness. Let us have, then, dear friends, before our minds life and death, not heaven and eternal torment. Now, the adversary has been interested in getting that up. I am not blaming my opponent; I am not blaming the other people of this time, nor of past times, indeed, when they used to burn each other at the stake because they thought they were copying the character and method of God. They said, 'God is going to throw them to the devils and torment them, so we will do a little bit of it now.' And they put them on racks or burned them at stakes, and said, 'We will give them a taste of it now, because we are copying our God.' They did that because they had a false conception of God, dear friends.

"I am glad for the people of our day, am glad for the amount of intelligence that has come to us, dear friends, that we are able to see something better than this, that we are able to see something more reasonable, that you neither want to burn me at the stake nor I want to burn you. We want to do each other all the good we can, and we want to get in line with our Father's word and let God speak. When, the Bible speaks we are to speak, and when the Bible is silent we are to be silent. We want to hear what God our Lord has said, and He has said that He has redeemed us from destruction—not redeemed us from torment. But He has redeemed our souls from destruction. He has said that the wages of sin is death. He has said that the soul that sinneth, it shall die. Let somebody tell us that the soul cannot die. We merely say, 'Where is your Scripture?' We have the Scripture that says, 'The soul that sinneth, it shall die.' And God is able to destroy both soul and body, said Jesus, and He will do it. All the wicked will He destroy—not merely, dear friends, all the ignorant. No, thank God, the poor ignorant and blinded ones, it shall be testified to them in due time, for as the angels sang when they introduced our dear Redeemer at His birth, 'Behold, we bring you good tidings of great joy, which shall be unto all people.' Now, I would like to know what kind of great joy, what kind of good tidings it would be to the heathen. There are twelve hundred million of heathen to-day that know not our Lord at all, and know nothing about the good tidings, and know nothing about the joy. But, I am sorry to say to you, dear friends, that there are a great many here to-day right in Cincinnati and in Pennsylvania and in Ohio that have not ears to hear, either. They have not yet heard the good tidings of great joy which shall be unto all people.

"Now, my dear friends, it is good tidings of great joy to my heart already to know that I have got a good God, to know that I have a God that is bigger than myself. I used to wonder as a child even when I tried to think of my Heavenly Father, as I used to go about the streets of my city to placard some word that I hoped might keep somebody from slipping down into eternal torment. I wonder why does not the Almighty loving God shine forth some banner upon the heavens that will tell the people that they are going to eternal torment, that He loves them, but He cannot help them, that He is a powerless God. What is the matter with our God; why did He ever make man of such a kind

that He could not destroy if he was a bad man? Did not He know the end from the beginning? Why He should ever make people fireproof and pain enduring, and have no better end for them than that? My dear friends, the trouble was in our heads, the trouble was in the dark ages, and those doctrines all came down to us, and they have done an incalculable amount of harm, and they have turned our hearts away from the Lord our God, and they made us think of ourselves as really better than Him. But, no, no, when we come to see the real God, and learn to know His real character, we have a God that is infinite in wisdom, in justice, in love and in power, that will cause a knowledge of His Son and a knowledge of His character, and a knowledge of the gracious opportunity of life eternal, to come to every member of the human race, and He is keeping them down in the great prison house of death until the morning.

"It is still in the night, darkness covers the earth and death darkens the people, but the Son of Righteousness is about to rise, the glorious millennial morning is about to shine forth, and then the whole earth shall be filled with the knowledge of God, and then there shall be no longer need to teach every man his neighbor, saying 'Know thou the Lord,' because all shall know Him from the least unto the greatest, saith the Lord. Is not that grand? That is under the Kingdom, that is when His Kingdom is come, that is when the glorious Master will be reigning in power, that is when He will have taken hold of the affairs of the world. He shall rule them with a rod of iron, we are told. We are glad of that. The nations need ruling with a rod of iron, and they will get it. And the settlement will come to them. They will wake up to find that many of the bugaboos that were before their minds and kept them away from the Lord are all nonsensical. They will awaken to say this is our God, and we have waited for Him. They will wake up to the time the Lord speaks of when he says, 'He will pour out His spirit upon all flesh.'"

Rev. Mr. White in Rebuttal.

Rev. Mr. White replied as follows:

"Mr. Chairman, Ladies and Gentlemen: In The Cincinnati Enquirer to-day there appeared what purports to be a verbatim report of the speeches made in this debate last night, but it is not such a report as regards my speech, and it is due to me and to my brother that the public should know the facts. Exactly one column is given to my first speech, while two full columns are given to Elder Russell's reply. In that speech I read 37 passages of Scripture containing 83 verses. Only four of these passages containing five verses appear in the report. Thirty-three texts containing 78 verses of Scripture are suppressed and not allowed to appear in the reports of the speech, while in Elder Russell's speech, which was given twice as much space as mine, all the Scriptures he quoted are correctly reported. But in justice to The Cincinnati Enquirer I will say that this was not done by the reporters for that paper, but by some of Elder Russell's men. I desire to state that this does not excite within me any unkind feeling toward Brother Russell, but I will add that if I had brought a reporter with me who had thus cut down Brother Russell's speeches and accorded mine a larger space I would not feel that I had treated him just right.

"I am indeed glad to have the opportunity of denying the speech to which you have just so patiently listened. Last night I introduced 18 arguments in support of the proposition I was affirming and read 37 passages of Scripture containing 83 verses to prove them, but not one of those arguments did he even attempt to reply to. None of these Scriptures he tried to show differed from what I said, but simply tried to build up an argument on the other side and show that perhaps something else was true. We are going to have some debating here this evening, for I am going to take up his speech and follow him in the order in which he delivered it. And if you see me going from place to place in this you will know it is only because I am following him. It could have been truly said of him and of his speech, as it was said of a carpenter who was running a turning lathe. He put an advertisement over the door of his shop which said: 'All kinds of turning or twisting done here.'

"He said 'The most fundamental of all the series was the proposition that we are discussing at this particular time, and said that it was strange to him that his opponent should defend such nonsense.' I am glad to inform the gentleman that I am not defending nonsense. I am only meeting nonsense. He says that his opponent should have nothing to say. Well, I guess he would be very glad if I did not have anything to say, I am sure that there is nothing that would please him better than for me to have nothing to say, but I will have a little something to say under the blessings of the Lord. Acts 24-15, a Scripture that he read, I will notice for just a moment. 'And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust,' which I myself heartily indorse.

Did Rise From the Dead.

"In I. Cor., xii., 18, where the Apostle shows conclusively that Jesus Christ did rise from the dead, and after a while all the human family will be raised from the dead, this I indorse most heartily. But did you know that the resurrection is not the question under discussion at the present time? The question we are considering in the point at issue is, Will the dead be conscious between death and the resurrection? That is the point of issue, and not the resurrection. Then he says for the resurrection of the dead he was called in question. Certainly not, because that is not the question at issue, but it is the question of consciousness. Well, we go down into the dark, narrow, gloomy grave, nothing about us in any way that will ever be conscious. I wonder if my distinguished opponent cannot distinguish between the death of the body and the life of the spirit. I wonder if he has never learned from the Word of God, for God teaches that even though the body may be dead that the spirit will be alive at the same time.

"He said that he conceded that I would have just one scripture. 'Thou shalt not die,' and said that Satan was the author of that scripture. Yes, Satan was the author of that scripture that says 'Thou shalt not die,' for God says, 'Thou shalt die.' But then, this is not the point at issue here. We are both agreed that all people must die, both the good and the bad; but the question at issue is, Will the dead be conscious after they are dead, or will we, after the death of our bodies, have an immortal principle that never dies? But he has much to say about hell and purgatory as coming from Satan. It seems that this question of hell and purgatory is bothering him very much. If he wants to discuss purgatory let him tackle a Catholic priest. And, so far as the torment question is concerned, we will have more of that to-morrow night than he will be able to stand; but the trouble with him is, he is being tormented before his time. And did you notice in his speech that he merely assumes that death means extinction?

"In the fifteenth chapter of Luke we have an account of the prodigal son, beginning with the eleventh verse and reading unto the thirty-second inclusive; 'And when that boy had wandered away from his father's house and gone into a distant land, and wasted his substance in riotous living and was about starved to death, he said to himself: "There are servants at my father's house who have bread enough and to spare, and here I am perishing with hunger. I am determined what I will do. I will arise and go to my father and I will say to him: 'Father, I have sinned in thy sight, and am no more worthy to be called thy son. Make me then one of thy hired servants.'" And so he went and his father saw him coming—and thank God that his father did not have to be begged to take him back.'

Anxious to Save.

"Now, I thank God that the God I worship does not have to be begged to save the sinner, but God stands ready and willing and anxious to save the sinner every way, and the only reason all the sinners of this audience and this city are not saved is because they are not willing to be saved. Jesus Christ said to some wicked people on one occasion: 'Ye will not come to Me that ye may have life.' He did not say that you could not come, as my honorable opponent teaches, but said: 'Ye will not come to Me that ye might have life.' And the father saw the boy coming and he ran to him and he fell on his neck and kissed him, and puts his best robe on him and a ring on his finger and shoes on his feet and had the fatted calf killed, and there was joy and rejoicing in that home, for he said: 'This, my son, was dead, but is alive again.' Was he? He was dead and alive at the same time; he was dead to his father, dead out yonder, but alive in wickedness. This intelligent audience can see that, whether my distinguished opponent can or not.

"In Matthew xxii., 28-32, Jesus says that God is not the God of the dead but of the living, and says that He is the God of Abraham, and of Isaac, and of Jacob, all of whom have been dead for more than 1,500 years, but yet they were living, their bodies were dead and had gone down into the grave, but these men were living. Jesus said: 'God is not the God of the dead, but of the living.' In the same breath he says: 'He is the God of Abraham, and of Isaac, and of Jacob.' But he said that he did not put Adam on trial for heaven or hell. We are not discussing whether folks are on trial for heaven or hell or not; we are discussing whether people are conscious between death and the resurrection or not. Revelations xx., 3, he quoted that Satan could not try the people or get the people to sin any more for a thousand years. We are not discussing that millennial question. We will have that day after tomorrow night. So I am not going to take the time to discuss that question now when he expressly has a proposition on that thousand year question. Then he referred to the breath or the spirit of life. Did you know that my distinguished opponent teaches that the spirit is no more than the breath? Am I mistaken about this or am I not? I wonder if any of you people have heard of a book called the 'Millennial Dawn?' Do you know who its author is? Here in Volume V., on pages 187-188, my distinguished opponent says: 'The word spirit in the Old Testament is the translation of the Hebrew word 'ruach;' the primary significance or root meaning is wind. The word spirit in the New Testament comes from the Greek word 'pneuma,' whose primary significance or root meaning likewise is wind.'

"Then if spirit means the wind, you can read the Scriptures that have 'spirit' in them and put wind for spirit and make complete sense. Let us see if that be true. I will take several Scriptures that he quoted here in the same volume. In the fourteenth chapter of I. Corinthians and twelfth verse, Paul says, 'For as much as ye are zealous of windy gifts.' Paul said in the seventeenth chapter of the Acts of the Apostles when standing before those wicked people, when he saw the city wholly given over to idolatry, his 'wind was stirred' within him. In the third chapter of John, fifth verse, Jesus says, 'Verily I say unto thee, except a man be born of water and of the wind, he can not enter into the Kingdom of God.' That is enough at the present time (Ephesians ii., 1). He knew what was coming and so he anticipated me on that, but I already had it noted before he suggested it. And you hath 'He quickened who were dead in trespasses and in sins.' The Scriptures sometimes represent people as dead while they are yet alive. Those people were alive physically, but dead in trespasses and in sins.

"And then he quoted Psalms lvi., 5, where David said: 'In sin that his mother had conceived him and brought him forth in iniquity.' and it had no reference to this proposition whatever. Let us see. Does that prove that David was a sinner because his mother conceived in sin? If so, the Bible teaches that Jesus Christ was born in a stable, and on the same principle you could say that Jesus Christ was a horse because he was born in a stable. Behold, John Smith was born in a potato patch, therefore John Smith is a potato. The same kind of logic that he got from this passage of Scripture. But he said Lazarus was dead, the eleventh chapter of John and eleventh verse, that Jesus went to awake him out of sleep—and that gives me a fine opportunity to call your attention to another Lazarus that the Lord put in the sixteenth chapter of Luke, from the nineteenth to the thirty-first verses: 'There was a certain rich man clothed in purple and fine linen and fared sumptuously every day, and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, desiring to be fed with the crumbs which fell from the rich man's table. The dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried, and in hades he lifted up his eyes.'

"Hold on, Christ; if Elder Russell had been there he would have said, 'Look here, Christ, you must have got that fellow over there in torment; why, that would be cruel to have that fellow over there in torment. There is no torment.'

"Here is the Example."

"Here is your example: Here were two men. They were dead. They were perfectly conscious after death and they conversed and talked about the things here in this life. I have read you the example out of the Word of God, given by our Lord Jesus Christ, and if Elder Russell will read an example from the Word of God where Jesus Christ gives an example and says that people are unconscious between death and the resurrection I will surrender this debate and get on the first train that will take me back to Dallas, Texas, my home. He cannot do it. If his eternal salvation depended upon it he could not do it. I have given you an example from the Word of God. But not an example on the other side is there.

"Then he referred us to Acts, vii., 60, where Stephen, who had the honor of being the first martyr for the cause of Christ; when they stoned him to death he kneeled down and cried with a loud voice, 'Lord, lay not this sin to their charge. And when he said this he fell asleep.' And I wondered why my dear brother did not see the verse just preceding it, which says, 'And they stoned Stephen, he calling upon God and saying, "Lord Jesus, receive my spirit."' Where was Jesus? Stephen saw him alive at the right hand of God. Where could Jesus receive his spirit? He could receive his spirit only where He was. Where does the spirit go? Eccl., xii., 7: 'Then shall the body return to the earth as it was, and the spirit shall return unto God who gave it.' That immortal principle of the human family that never dies. So they killed the body of Stephen, but Stephen prayed for the Lord to receive his spirit where He was. But if Elder Russell had been there he would have said, 'Stephen, you are all wrong; your spirit is nothing more than just your breath, and Jesus is not going to receive your breath up there where He is. You have that all wrong.'

"But he said that 'death is death.' Certainly. Death is death. But I wonder if it is possible or utterly impossible for Him to understand that a person's body can be dead and his spirit be alive at the same time. James ii., 26: 'For the body without the spirit is dead.' I want him to show the statement in the Word of God that he ever said 'the spirit without the body is dead.' Does the separation of the spirit from the body affect the spirit as it does the body; at the separation of the spirit from the body, does the spirit take away anything essential to the body? Or does the body retain anything essential to the spirit? If it is either one way or the other, the separation is not complete.

"All intelligent people have given us the idea of torment. That is the way my distinguished opponent

would talk to Jesus. And then, Jesus, you have it wrong, because they are not conscious. That fellow has not been raised from the dead yet, and he is totally unconscious. But Jesus says that in hades He lifted up His eyes, being in torment, and seeth Abraham afar off, and love is in His bosom. Why, yes, there was Abraham and Lazarus; they were alive over yonder, but they were dead back here in this world, and he cried (oh, is it possible that a fellow can be conscious enough, after he is dead, to cry?), and he cried and said: 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' Oh, is it possible that a fellow will have a memory in the future life? Certainly. There is the example of a man who was dead, but he was conscious, and he had a memory.

"If I were discussing this from a scientific standpoint I would say that the human memory is indestructible, but I am discussing it from a Scriptural standpoint. Here is an example given by the Son of God, where there was consciousness between death and the resurrection. Abraham said, 'Son, remember'—remember what? 'That God in thy lifetime points him back here to this world, and says 'Thou in thy lifetime received thy good things. Likewise Lazarus evil things, but now he is comforted and thou art tormented. But besides all of this between us and you there is a great gulf fixed, so that they who would pass from him to you cannot, neither can they pass to us that would come from them.'

"Had Brother Russell been there he would have said: "Look here, Lord, and look here, Abraham, you have that thing all wrong; we are going to have a thousand years shortly. You are teaching that when a fellow dies he goes on where he cannot get away, and he goes on into punishment, and I have been teaching the people over here in Allegheny—and I have a few thousand followers over there—that we are going to have a thousand years shortly after this, and now, Abraham, you step down and out, the intelligent people have given up your theory, and you are not in it a little bit; you are a back number; you belong to the people back in the dark ages that sprung from Roman Catholicism and heathenism combined. Abraham, you have this thing wrong.'

"Then he said, 'I pray thee therefore, Father, that Thou send unto my father's house—yes, he is conscious that he had a father's house back in this world—send him to my father's house, where I had five brothers, that he may testify unto them, that they also come not into this place of torment.'

Goes To the Grave.

"When the separation takes place the body goes to the grave with all its essential elements and the spirit of God with all of its essential properties. The body goes to the grave and is unconscious, for consciousness is not a property of the body. The spirit goes to God with its consciousness because consciousness is the intellectual property of the spirit. The body loses nothing in the separation essential to its being the body; the spirit loses nothing essential to its being the spirit. Did God give man an unconscious spirit? No. I. Cor., ii., 11: 'What man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man but the Spirit of God.' John iv., 24, 'God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth.' But he said that he would give us some Scriptures in a figurative sense. All right. I will answer him with the Scripture in a figurative sense. I. Tim., v., 6. Paul says that she that liveth in pleasure is dead, while she liveth. I wonder if he cannot understand that a person can be dead and alive at the same time? But he was continually talking about torture, torment and damnation. I wonder why he has such a terrible dread of torment and damnation? I have not any special fear of it, because I am following the Word of God and getting ready in this life, and trying to get everybody else ready in this life, but he is teaching the people to risk that dreamy chance after this life. No wonder he dreads torment.

"And he says that nearly all the intelligent people of Cincinnati reject the doctrine of eternal torment. I have serious doubts about the correctness of that statement, but suppose they do. I am in Cincinnati. My distinguished Chairman, Dr. Robertson, is in Cincinnati. He is one of the oldest preachers in your great city. I wonder if he and the balance of the intelligent people in Cincinnati have rejected the doctrine of eternal torment? But suppose the intelligent people here do reject it. What about it? (I. Cor. i, 26), 'For ye see your calling brethren, how that not many wise men, not many mighty, not many noble are called.' I know that I am not very wise; that I am not a very great man, but I do not reject the doctrine of eternal torment, because God's book does not reject it. I am aware that my distinguished opponent is an exceedingly intelligent man and a great man, and I am willing to concede to him that many of his belief are great and intelligent people and they have rejected the doctrine of eternal torment, but I am the weak man in this debate and he is the strong man, and do you know that it is perfectly Scriptural for me to be the weak man in this debate and he the strong man, for in I. Cor., i., 27, Paul says, 'God chose the weak things of this world to confound the mighty.'

"And then he tells us that there are many people here in Cincinnati who have not ears to hear. Why is it that they have not ears to hear? Did you know that he is undertaking to teach the principle that they cannot hear—that God won't let them hear? Math., xiii., 15, Jesus says: 'For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts and be converted, and I should heal them.'

"The reason some of them have not ears to hear, and the reason they do not hear, is because the teaching of such people as Elder Russell is putting them to sleep religiously, and they say, 'Oh, well, it does not matter much what we do here in this life; we will have a thousand years' chance after this life is over, and we will just go ahead and pay no attention to it here in this life, and we will have a better chance hereafter.' His doctrine is calculated to cause people to procrastinate, and to put this thing off, and to keep people from hearing.

"Now, I have followed him in his speech unto its close, and want, in the remainder of the time allotted to me to introduce some highly Scriptural and logical counter-arguments on this proposition.

"To teach this proposition of unconsciousness between death and the resurrection means to teach that man is wholly mortal, while the Bible teaches that it takes a body, soul and spirit to constitute the man. I. Thess., v., 23: 'The very God of Peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ.'

Some Questions Asked.

"Will Elder Russell answer the following questions: 'Does the soul die? Does the spirit die or is it just the body that dies? Does everything that goes to constitute man die? The contention of the gentleman is a very gloomy, depressing and cheerless one. According to the carnal doctrine he advocates man cannot hope for a life of happiness in the world to come. At most he can only hope that at the time called the 'resurrection' there will be things created that will be happy in the future world. Psalms 116, 15, 'precious in the sight of the Lord is the death of His saints.' Elder Russell teaches that the dead are unconscious; they are in a state of nonexistence. Then, according to him, it is precious in the sight of God for His saints to go into a state of unconsciousness, into a state of nonexistence. But Ezekiel, xxxiii., 11, says: 'I have no pleasure in the death of the wicked.' That being true, then God has no pleasure in seeing the wicked go into

a state of nonexistence, into a state of unconsciousness, but does have a pleasure and rejoices at their going into a state of consciousness. Then God esteems the wicked higher than he does the righteous, if the contention of the gentleman be true.

"I want to show you something that he teaches. Did you know that he denies the resurrection of our bodies? 'Millennial Dawn,' volume 5, page 365, he makes use of this statement: 'Thus the Scriptures assure us human bodies return to the dust and will not be restored, but in the resurrection God will give such new bodies as it may please Him to give.' Instead of the resurrection there will be a recreation. 'Millennial Dawn,' volume 5, page 369: 'He teaches that these bodies of ours will not be resurrected.' Whoever read anything in the Bible about our bodies being recreated at the second coming of Christ, or the dead in Christ recreated?

"John, v., 28-29: Jesus says, marvel not at this, for the hour is coming in which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation.' Jesus says they shall come forth from their graves, and in Rev., xx., 13, the sea casts up the dead that are in it, and death and hades give up the dead in them and they were judged every man according to his works.' But Elder Russell teaches in his Dawn series that the bodies do not come back from the grave. So he is denying the resurrection of these bodies of ours, and he teaches that a man physically is no better than the brute, only he has a better body. 'Millennial Dawn,' volume 5, pages 362 and 363, we find this statement: 'So then it is in that the Creater has endowed man with a higher and finer organization; that he has made him to differ from the brute. They are essentially one, they both breathe the same air and drink the same water and eat similar food and all are souls, creatures possessing intelligence, but man is in a better body and possesses a capacity for higher intelligence, and is treated by the Creator as on an entirely different plane.'

"If this be true, then man is about on an equality with a dog. The dog dies, he breathes air and sleeps. So does man. The dog dies and so does man. At death the dog becomes unconscious and so does man. At death the dog goes into a state of nonexistence. Elder Russell says that at death a man goes into a state of non-existence. He also teaches that at death man becomes exactly what he was before he was created—that is, nothing at all.

"'Millennial Dawn,' volume 5, page 240: 'Into a period of nonexistence.'

"'Millennial Dawn,' volume 1, page 154, he actually states there that we come into a state of nonexistence, and he says in 'Millennial Dawn,' volume 5, pages 152 and 153, that death is a period of absolute nonexistence. Now, he tells us so much about the resurrection of our Lord Jesus Christ. 1st Cor., xv., 16-17: 'For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins.' Oh, yes, there is so much depending upon it, because we are all lost if it be true that Christ has not been raised from the dead.

I. Cor., xv., 20: 'But now is Christ raised from the dead, and become the first fruits of them that slept.' But did you know that Elder Russell positively denies the resurrection of the body of Jesus Christ from the grave? 'Millennial Dawn,' volume 2, pages 129 and 130, he says: 'Our Lord's human body was, however, supernaturally removed from the tomb, because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things, because the spirit was not yet given. We know nothing about what became of it, except that it did not decay or corrupt.'

"Listen to this: 'Whether it (that is the body of Christ) was dissolved into gases or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows, nor is such knowledge necessary.'

"Oh, shame, where is thy blush? To say that the body of Jesus Christ was not resurrected from the dead is striking at the very bed rock principle of the Christian religion, teaching this modern and dangerous doctrine of infidelity, denying the resurrection of the Lord Jesus Christ, like those that the Apostle Peter talks about, when he said they have denied the Lord Jesus Christ that brought them, he is denying the resurrection of the body of our Lord Jesus Christ.

"A little further along he says: "Hence it will not surprise us if in the kingdom God shall show to the world the body of flesh crucified for all in giving himself a ransom on their behalf, not permitted to corrupt, but preserved for an everlasting testimony of infinite love and obedience.'

"I must confess that I am heartily ashamed of a fear that will lead any man who claims to be a called and sent minister of the Gospel of Jesus Christ to deny the resurrection of the body of the Lord Jesus Christ. This is the first man that I have ever met in public discussion in my life who denied the resurrection of the body of Jesus Christ. And I pray God earnestly that no man and no woman in this audience will ever be led on by this dangerous doctrine of denying the resurrection of the body of our Lord Jesus Christ.

"But did you know that he also says that in the resurrection of Christ that Christ was a spirit, a spirit being, and that He was not a human being in any sense? 'Millennial Dawn,' volume 1, page 231, he positively declares that Jesus Christ was a spirit after He stepped from the grave.

"Luke, xxiv., 36-43, will answer that false doctrine. 'And as they thus spake Jesus himself (and this was just after he arose from the dead) stood in the midst of them and said, Peace be unto you, but they were terrified and affrighted and supposed that they had seen a spirit.' Elder Russell says he was a spirit, 'and Jesus said unto them, Why are ye troubled, and why do thoughts arise in your hearts. Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have.' That was after he arose from the dead. He had that same body he had before he was crucified, and said that a spirit hath not flesh and bones as ye see me have. But I will follow the record further.

"And when He had thus spoken He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?' and they gave Him a piece of broiled fish and of a honey comb. And He took it and did eat before them.

"Will Elder Russell answer the following questions?

"Can a spirit have flesh and bones?

"Can an immaterial spirit eat material food, as Christ did on that occasion?

Two Examples.

"And I will follow this argument still further. I want to give you two examples. He gives an example of the soul of a living person departed from that person and then she was dead, and another example where the soul returned unto a dead person and he then became alive. (Gen. xxxv., 18-19.) 'And it came to pass, as her soul was in departing,' (for she died). Elder Russell would have said, 'Look here, Moses, in recording that, you have it wrong. We do not have souls, we are just souls ourselves, and her soul did not depart.' But Moses, in recording it, says, 'as her soul was in departing (for she died) that she called his name Benoni; but his father called him Benjamin. Rachael died and was buried in the way to Ephrath, which is Bethlehem. When her soul departed she died. (I. Kings, xvii., 21-22.) 'And he stretched himself on the child three times.' That was a dead child, and Elder Russell says when a fellow is dead, he is just dead, there is nothing about him alive. 'And Elijah pressed himself upon the child three times and cried unto the Lord, and said, "Oh, Lord, my God, I pray thee, let this child's soul come into him again." And the Lord heard the voice and the soul of the child came into him again and he revived.'

"That is, he became alive again. Something departed from Rachel and she died. What was it? Something returned unto that dead boy and he lived. That living something that was in Rachel, her soul, her spirit, departed from her, and then her body was dead. That spirit, that soul, that living something in that boy whose body was dead returned unto him and he was then alive. Did you know that the doctrine of my distinguished opponent is the old doctrine of the Sadducees, only in a modified form? He is entirely contrary to the Apostle Paul (Acts xxiii., 6-8): 'But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the capital: "Men and brethren, I am a Pharisee, the son of a Pharisee, and for the hope of the resurrection of the dead, I am called in question." And when he so said there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided, for the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.' Paul was a Pharisee and indorsed the doctrine of the Pharisees, which said there were both angels and spirits.

"Then we come to the transfiguration (Luke, ix., 28-32). 'And it came to pass about eight days after these sayings, He took Peter and John and James and went up into a mountain to pray, and as He prayed, the fashion of his countenance was altered and His raiment was white and glistening. And behold there talketh with him two men, which were Moses and Elias.' If Elder Russell had been there he would have said, 'Look here, that is not so; Moses and Elias are dead, and dead men cannot talk.' But they were there talking just the same. 'And who appeared in glory and spake of His decease, which he should accomplish, but Peter and they that were with Him were heavy with sleep, and when they were awake they saw His glory and the two men that stood with Him.' Verse 35: 'And there came a voice out of the clouds saying, "This is My Beloved Son, hear ye Him."' Moses had died—had been dead about fifteen hundred years and had not been resurrected—but he appeared on the Mount of Transfiguration, retaining his identity and individuality, and talked with Jesus and the three Apostles mentioned.

"Will Brother Russell answer these questions?

"Was Moses actually on that mount?

"Did the Apostles see him?

"Did Moses talk with Jesus?

"Did God really say to Jesus: 'This is my beloved son, hear ye him?'

Not a Fable.

"I want to say to you that it was no fable, either. II. Peter, i., 16-88, reads: 'For we have not followed cunningly devised fables when we made known unto you the power and the coming of our Lord—Jesus Christ—but were ye witnesses of His majesty. For He received from God the Father honor and glory when there came such a voice from the excellent glory: "For this is my beloved son, with whom I am well pleased," and this voice which came from heaven we heard, when we were with him in the holy mount.' So it was not a fable, but a real, actual occurrence.

"II. Cor., xii., 1-4: "Paul said it is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man Christ about 14 years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth). Such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth). How that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter.'

"Paul evidently had this experience in paradise or in heaven itself at the time that he was thought to have been stoned to death, and Acts xiv., 19, says that he was dragged out of the city as dead. But he was conscious just the same.

"Here is another example, Matthew x, 28, Jesus said: 'Fear not them that kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both body and soul in hell.' Yes, thank God, though people can kill our bodies they cannot kill our souls. Corinthians iv., 16-18. I call your attention now to the outer and inner man. Paul says: 'For which cause we faint now, but though our outward man perish, yet the inner man is renewed day by day. For our light affliction worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen but at the things that are not seen, for the things which are seen are temporal; but the things which are not seen are eternal. The outward man is the body! it is seen, it is temporal, but it is the inward man, the spirit, which is not seen; it does not die.

"II Cor., v., 1. For we know that if our earthly house or this tabernacle were dissolved we have a building of God, and have not made with hands, eternal in the heavens.

"Verse 4. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon that motality might be swallowed up of life."

"Verse 5. Therefore we are always confident, knowing that, while we are clothed in the body, we are absent from the Lord.

"Verse 8. We are confident, I say, and willing to be absent from the body, and to be present with the Lord."

More Questions.

"Could anything be plainer? Paul teaches that when we are at home in the body, alive, we are absent from the Lord, but when we are absent from the body, we are present with the Lord. I ask the gentleman to tell us what it is that is absent from the body? When the spirit leaves the body, the body is dead and the spirit goes to God who gave it. Will he answer the following questions?

"What is the difference between angel and spirit as spoken in Acts, xxiii., 8?

"Does it take the body, soul and spirit to constitute the man?

"Was the spirit created out of the dust?

"Is the spirit any part of man?

"If so, what part?

"If not, what use have we for the spirit?

"Since the spirit of man knows (I. Cor., ii., 11) and is thus conscious in this world, does it lose consciousness when it returns to God? If so, why?

Pastor Russell's Reply.

Pastor Russell's reply was as follows:

"Dear friends, you must not take Elder White too seriously. He is trying to make an argument, you know. He is not always as fair as we think he should be when making quotations from 'Millennial Dawn,' as will be known to those who have read the volume. We are very glad to supply copies of this work to any who wish to know more about it. If you are interested you can have the book for a loan if you choose. Answering very briefly some of his many points we would say:

"He speaks of the resurrection of the body. But the Scriptures do not speak of the resurrection of the body; it is the soul that is to be resurrected; it is the soul that sins which shall die; it is the soul that sinneth that was condemned to death; it was the soul that Christ purchased. As the Scriptures say, 'He poured out His soul unto death; He made His soul an offering of sin.' 'Who redeemeth thy soul from destruction?' It was your soul that was doomed to destruction, and not your body; your body changes every seven years, anyway. It was your soul, your being, your right to eternal life, that was gone, and that Christ saved for us all. In the resurrection it is not a resurrection of the body, but of the soul, and so the Scriptures say respecting our Lord, 'Thou wilt not leave my soul in hell (in the grave, in hades, in the New Testament, and sheol in the Old Testament. You will remember Peter is quoting from the Old Testament, where David uses the word sheol, and in quoting it Peter uses the word hades, in the Greek.) Our Lord's soul was not left in the grave;

God raised Him up by His own power and gave Him a body as it pleased Him. He did not give Him back the body that He died with, and you will never see Jesus in glory as the hymn represents it,

" 'There five bleeding wounds He bears,
Received on Calvary.'

"The Apostle Paul says: 'Flesh and blood cannot inherit the kingdom of God,' and if you get into the spirit realm at all you will not have flesh and blood, either. Therefore, we must be changed, if we are of those who have gone down into the grave into death; we must have received spirit bodies; we must be raised spirit beings; or if we are of those who are alive and remain unto the coming of the Lord we must be changed from earthly to spiritual beings, because flesh and blood cannot inherit the kingdom of God.

"Our brother refers to the going out of the soul of Rachel. We have it all treated in the volume of 'Millennial Dawn.' If Bro. White has read he knows how we have treated it. It is the life that went out; it is the soul or life. She was dead, and you cannot put it into the exact form in English. 'As her soul was in departing' is a reasonable enough translation, if you give it a reasonable interpretation.

"Our brother calls attention to Paul being caught to the third heaven, seeing things unlawful to be uttered. Paul was caught away, saying that it was so real that he did not know whether he was actually there or whether he was seeing something in a vision. It was just as realistic to him as though he was actually there. He was caught away to heaven. But where was he come to? The third heaven. Where is the third heaven? The Scriptures call to our attention but three heavens. One was the heaven of the first dispensation, that ended at the flood. The second is the heaven of this present time, the authority or power of the devil exercised over this present evil world; and the third is the new heaven for the next dispensation, the kingdom of Christ, the 'millennium kingdom.' Paul was caught away to the third heaven—in his vision—caught down to the third kingdom, the millennium kingdom, and there he saw things as they will be in the millennial age, just as John in his vision saw various things represented by beasts, angels, etc., in the book of symbols of Revelation. These were all things he saw in his vision, and so Paul was caught away and tells us how it was.

It Was a Vision.

"Our brother inquires how could Moses be on the Mount of Transfiguration? And what is the answer in Scripture? The Scriptures state that when they came down from the mountain Jesus charged them straitly, saying: 'See that thou tell the vision to no man until the Son of Man be risen from the dead.' I was not there and Brother White was not there, but Jesus, who was there, said it was a vision. Peter did not know, for Peter was in a half-dreamy state and said, 'Lord, it is good to be here. Let us make Thee a tabernacle.' Not knowing what he said he was confused, but Jesus, who did know all about it, said it was a vision, another vision of the heavenly kingdom, Moses representing one class, Elijah another and Jesus himself representing the other. And Peter refers to it in his epistle: 'We have not followed cunningly devised fables when we made known unto you the power and kingdom of our Lord Jesus Christ.'

" 'And this voice we heard when we were with Him in the holy mount.' It was a vision in the holy mount of the coming kingdom, Peter says, whatever Brother White says: He calls our attention to the inner man and the outer man of Paul. Very well, dear friends, so the Scriptures represent that all those who are of the elect class, begotten of the spirit, are new creatures, and they have the new nature begun in them; they have the old nature, or man, and they have the new man. But mankind in general does not have the old and the new nature, it is only those who are begotten again. If you are Christians, begotten of the Holy Spirit, you have the new and the old nature, and the apostle says the one is perishing and the other being revived, and you are growing as a new creature in Christ, you are dying as an old creature. So the Apostle was one of these, and this is in harmony with the whole statement of Scripture. The new creature was growing day by day, and the old was dying.

"Our brother calls attention to the fact that people cannot kill the soul; they may kill our body, but after that have no more that they can do. Whose soul is this? Who have this soul? The only ones who have this soul, or right to life, are those who have accepted Christ. As for the remainder of mankind they are not in this standing at all; they have no right to life. The whole world is already dead, but those in Christ are counted as having a right to life. Jesus is addressing this class. If any man takes your earthly life, do not bother for that; I have given you the new life. Fear not them that kill the body; they have no power to touch your soul—the right of life that God has given you through your relationishp to me, the life-giver.

"Our brother calls attention to the expression, 'This, my son, was dead but is alive again.' This is in a figurative sense. In the parable you remember the son was represented as having died to the privileges of his father's house, just the same as sinners are said to die; just the same as sinners are dead in trespasses and sins. There is no eternal life out of relationship with the Lord. Therefore, there can never be a place where there will be people in torture, because none but those in harmony with God can have eternal life. So in this case the son that was away off was as dead in this sense—dead to the father, to home and every interest.

"Our brother makes light of the statement that 'ruach' in the Hebrew and 'pneuma' in the Greek signifies spirit, and that the word spirit is the same word as the word breath and the word wind. It is true that wherever you read the word 'wind' in the Old Testament it is the same original word in Hebrew that is used for spirit, and wherever you read the word 'wind' in the New Testament you are reading the original Greek word also translated spirit—'pneuma.' But it is a very unfair statement to make. In 'Millennial Dawn' we have gone into it at length. We have no time to discuss it in two minutes—it would require a miracle.

"Our brother calls attention to the rich man and Lazarus. We will have that up later, and we will have a good opportunity for discussing it when we discuss the subject of eternal torment. We have the rich man and Lazarus all right when you come to understand it. You have never really understood it before, and you have never been satisfied about it. No theologians have. You will be satisfied when you see the truth on the subject.

Elder White closed as follows:

"Mr. Chairman, Ladies and Gentlemen:—The Honorable Chairman has just told you that when Elder Russell is speaking it has a very soothing effect and almost puts you to sleep. Not only thus do his speeches almost put you to sleep physically, but his doctrine will eventually put you to sleep spiritually, if you follow him. But the Chairman says that when I am speaking you all seem to rouse up and get wide awake. Much obliged. And he says that if it continues he thinks they all cannot tell where they are. If they will come with me on the Word of God they will all know where they are.

"Brother Russell said that I am not fair in quoting from 'Millennial Dawn.' If it is not fair for me to quote from it, it is not fair for him to write it, for I quoted it in the identical language of the author. But he cannot get out of it in any such way as that. In fact, the burden of his last speech was simply an advertisement to try to sell his books.

"I challenge him to put his finger on any place in 'Millennial Dawn' where I have misquoted him. The trouble is that what I quoted from his books hurts, and he does not like it. But he said the Scriptures do not speak of the resurrection of the body. Do they? Shall

I take his ipse dixit for that? He is a wonderful man, but Paul, another wonderful man, says differently. I. Cor., xxv., 42-44: 'So also is the resurrection of the dead. It (the body) is sown in corruption. It (what is he talking about, the body?) is raised in incorruption. It (what is he talking about, the body?) is raised in glory. It (what, the body?) is sown in weakness. It (what, the body?) is raised in power.'

"Now, there are some folks in this audience laughing at me because I call this the body. 'It is sown a natural body; it is raised a spiritual body.'

"He also tells us that Christ was not given His body back. After Jesus Christ came back from the grave He said, 'See me, handle me; look at my hands and my feet, that it is I myself. A spirit hath not flesh and bones as ye see me have.' And then he ate and drank with them, and communed with them?

"Let us see about this matter: That flesh and blood cannot inherit the Kingdom of God—I. Cor., xv., 5. Paul says: 'Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God. Neither doth corruption inherit corruption.' If he undertook to teach you anything, it was to teach you that flesh and blood cannot enter the Kingdom of God. It says, 'inherit.' I wonder if he cannot see the difference between enter and inherit. What is the lesson? Gal., v., 19-20: 'Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness and lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, etc., of the which I told you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.' As long as we are led by the impulses of the flesh we will never inherit the Kingdom of God, but we must be led by the teaching of God's eternal spirit, and then we will inherit the Kingdom of God.

"Rom., viii., 11, Paul used this strong statement: 'That if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.' Now you have it, Elder Russell to the contrary notwithstanding. Why am I reading this passage? Simply because my opponent says that there is nothing in the Bible that says one word about raising our bodies, but that all the time it is raising our souls. But he said that Paul did not say into heaven. I understood that he did. Paradise at that time had been removed into heaven itself, where will be the final dwelling place of God's saints. But he said that the third heaven there referred to the Millennial Age, and Paul did not know whether he was in the body or out. I will grant that statement a moment for argument's sake, that what Paul was in was the Millennial Age. II. Cor., xii., 4, 'How that he was caught up into paradise and heard unspeakable words, which it is not lawful for men to utter.' Elder Russell says it was the Millennium. Then, sir, your Millennium is an unlawful institution.

"Then the transfiguration. He said that was a vision. Did you know in addition to that the record says that the three apostles saw Moses and Elias, and if he would examine Thayer's Greek Lexicon, in which the scholarship of the world is concentrated, he would have learned from Dr. Thayer that a vision is seen. I saw Cincinnati for the first time two days before this discussion began. I had never had a vision of Cincinnati until after I saw it. Since I saw Cincinnati I have had a vision of your great and wonderful city. And so Peter, James and John saw Moses and Elias, and then they had a vision, a perfect recollection of how they looked. And I showed you in my former speech that it was not a fable, but a reality.

"Then he said that the soul was the new life. Granting that to be true for a moment, Matt. x., 28, says: 'Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.' So the new life is that which goes into hell. If the contention of my distinguished opponent be true (which certainly it is not), then it is true that the new life was that which was cast into hell.

"In John ii., 18-21, Jesus said: 'What sign showest thou unto us, seeing that thou doest these things?' Jesus answered and said unto them: 'Destroy this temple, and in three days I will raise it up.' (Verse 21.) But He spake of the temple of His body. Christ could not voluntarily lay down His life without being conscious, neither could He take His life without being conscious, but if Christ is dead, body, soul and spirit, how could He exercise any power? In death the body has no power. How can there be exercise of power to take life again if the spirit is dead? Then if Christ is wholly unconscious He is still in the grave. And how did He know when the three days had passed that He was to be in the grave? I. Cor., xv., 21. 'As in Adam all die even so in Christ shall all be made alive.' Death came to Adam of his own will. He disobeyed God in eating of the forbidden fruit, which he could have refrained from doing. Then if Christ in death was unconscious He was perfectly passive, without volition, existed only in the matter out of which His body was created, as my honorable opponent teaches, I shall insist that He was without any power to take life again, and the resurrection did not come to him; but this is not true. Romans xiv., 9. 'For to this end Christ both died and rose and revived, that He might be Lord both of the dead and living.'"

TUESDAY, FEBRUARY 25.

10:30 A. M.—Address to the Colporteurs by Brother Russell.

THERE were about four hundred at this session and Brother Russell spoke in part as follows:

Dear Friends: I have a great deal of pleasure in meeting the Colporteurs, intending Colporteurs and Sharpshooters. I will suppose you are not all colporteurs and will have to suppose you are not all intending colporteurs, but I will suppose that almost all are sharp-shooters. By sharpshooters, we mean those who are seeking to introduce the truth in a particular bundle to their neighbors, friends, acquaintances, etc., seeking to use every opportunity to try to reach them. Such an one is a sharp-shooter, in comparison to a colporteur who fires a regular volley, going from house to house, mowing down the ranks. We speak now of mowing them down and not shooting. Our Lord is represented as having a sharp two-edged sword, and with it He will smite the nations. How glad they all will be when they fall down under Him, smitten—how glad they will be. Some of us have not needed to be smitten; we have had that element of righteousness, or reverence of God, which led us by God's grace to feel after Him, if haply we might find Him. As in one of the parables, He represents Himself as the king, the appointed king who goes into a far country to receive His kingdom, the authority of the kingdom and to return and exercise that authority. So our Lord has gone into heaven itself to await the time when He will be duly inaugurated and shall take unto Him His great power and reign. You remember how He illustrated the matter: When He was going, He called His servants—His own servants, delivered to them His goods and said, Occupy until I return. Did He call all the peo-

ple or all the world and deliver to them His goods? No, He called His own servants and said to them, Occupy until I return. Then He took His journey. And then after that, some of those who were not in sympathy with Him sent an embassage and said, "We will not have Him reign over us." Who is this? It is the whole world. Is not that the attitude of the world and has not that been their attitude always? "We don't want His reign of righteousness; we oppose Him and His reign; we don't want these stringent rules, love, love, love, etc.—no liberty at all in Christ." There is, and there is not, dear friends. Some like to have the restraint that belongs to love and some do not. Those that do not are the ones represented in the parable that sent the embassage and said they did not want or care for Him or His reign. "We want the power; we like the arrangements of this world; like the prince of this world better than the Prince of Peace." Of course there are others that take a more moderate course who say, "We are not thinking about it; we do not care; we are making money and we will look out for our own." There are a great many who are in opposition to our King and do not want His reign.

You remember in the parable that when He returned—at the second coming of our Lord—He gathered His own servants, the ones to whom He committed His goods and said, occupy until I return. He did not gather the early saints, the Apostles, etc., but all the representatives today, representatives of the same class to whom he committed his goods, and we have some of those goods now in our possession; they are the talents and pounds we are to multiply and use them to the glory of our Father, so that when He reckons with us, we can say, you gave me two and behold I have made two. And some with one talent can say, I have doubled it; I have never had very much, but I have done the best I could. And others with five it is doubled and now I have ten, and I gladly lay it all at your feet, glad to do anything.

After getting through reckoning with His servants—the Church, the next procedure of the king who begins to exercise His power, after announcing that He is present says, enter thou into the joys of thy Lord. I do not say you have done many things, but you have been faithful and I have proved you, and whether with one talent under trying circumstances or with five, you have used and doubled them; I have seen your faithfulness, and he that is faithful in that which is least would be in that which is much, and vice versa. You have been faithful over a few things, enter thou into the joy of the Lord; have thou dominion over two, five cities, etc., as the case may be.

Where is this dominion? The Millennial Kingdom.

Who are we? Those to whom He committed the goods; those whom He reckoned with at the end of the age.

Then what? Where are those enemies that sent the embassage? Bring them hither, slay them before me. It sounds very cold and heartless, until we find out what kind of a sword is to be used. When we find it is the broad-sword that goeth forth out of His mouth. When they find out, they will say, slay us that we may be the friends of righteousness and truth.

One of the Psalms says, (Psa. 45:5) "Thy arrows are sharp in the hearts of the king's enemies." Yes, the arrows of the truth will cut deep. Then the psalmist goes on to say that, because of the arrows in thy heart they shall fall. Yes, says the prophet, "Unto Him every knee shall bow and every tongue confess." We are glad that we are not of those that need to be smitten with the sword or stricken down with the arrow. No, His message to us has been different, because we have been in a different condition. He says, "Come unto me all ye that labor and are heavy laden." Why did not He strike an arrow into our hearts? Because our hearts were already broken and we were in sympathy with Him; we were feeling after Him. Thank God! "Blessed are your eyes, for they see; and your ears, for they hear." And let us sympathize with those that have not the eyes and ears, and let us not be unkind or bitter either in thought, word or deed. But we cannot have sympathy with their opposition. Remember that we are not to put the sharp arrows in their hearts. O no. That is not for us. By and by, after the King comes in triumph, He shall send forth the arrows. There will be a great time of trouble then. It is not for us to do the kingdom work now, but we are to do the work that He has given us to do. We are some of these servants; we are not all of those servants. Whoever has consecrated himself to the Lord has some talents and pounds, to be used in His service.

Now, dear friends, I speak to you from this standpoint, of those that are shortly to give an account. That will not make any real difference because it is shortly; we ought to be just as faithful as though we knew it was a thousand years. But it helps to make us more keen and wide awake to realize the time is short; that the Lord is looking at us and noting our zeal, enthusiasm, etc., that we are using to invest the talents and pounds. On the other hand, it brings a responsibility that might make us fearful, but it should also bring great satisfaction to realize that we are colaborers with Jesus Christ.

What a remarkable thing it is that we are permitted to be ambassadors of the Lord, representatives of the Lord. How wonderful it is! I never get through thinking in my own mind, dear brothers and sisters, of the wonderful grace the Lord has bestowed upon us. I can imagine the angels looking at us and almost becoming envious, not that they would wish to take away our part, but that there might be an opening for them to be ambassadors of the Lord to tell the good tidings. The more we take this view of the matter, the more we become impressed with the honor and what it is to be used in the Lord's service, the more it will lead us, as the Scriptures enjoin us, to lay side every weight, and run with patience the race marked out. What if we do see that the path marked out for us is not one of glory at the present time. We see that our Master did not tread the path of glory. What if we do see that to be on His side is to be misrepresented and misunderstood. We see that He was misrepresented and misunderstood. The disciple should not expect to be greater than his Lord, and if the great Head should prove His loyalty to the Father by His faithfulness in enduring the contradiction of sinners against Himself, what shall we say about those humble ones who say they are glad He has given us any opportunity at all. What an honor!

There is a legion; I do not know that it is true, that the Apostle Peter met his death by crucifixion, and when the time came to be crucified, at his own request he was crucified head downward, saying, It is too great an honor to be crucified as my Master was. If we could have the privilege of serving or associating with Him in any part of the work, the more humble part or whatever it might be, the privilege of laying down our lives in His cause is so great that the other things are not worthy of comparison. We feel that it is almost too great an honor that we should serve with Him. When we get the right view, we will be glad to suffer and be all that we can for His sake, the truth and the brethren. Whatever we do to each other, because they are His, it is counted as though it is done to Him on His account.

Well, what has this to do with the colporteur and sharp-shooter work? O, it has so much to do with it; it is the very essence of the matter. I can readily understand that those who have not been long amongst us might misunderstand the attitude of the colporteurs. People are so apt to think of everything being done from a financial standpoint. It is so apt to be the case, because everything on earth is done from the financial or business standpoint that it is almost impossible for the people in general to get their minds open wide enough to understand that there are really some people in the world that are really trying to lay down their lives, not to make money, nor to make any-

thing except the Lord's approval. Don't be disappointed if you are misunderstood—the Lord and the Apostles were misunderstood. Marvel not if the world misunderstand and hate you, and say all manner of evil against you, but REJOICE and be EXCEEDING glad. You are doing it, not for the world, but you are doing it for the Lord. Primarily you are doing it for those who are not His. How? I mean in this way; you are not doing it for the world, because now is not the time for the world's judgment;—that time when the world will have the decision of eternal life or death is the Millennial Age—and we who know that can see from the Scriptures that we are not laying down our lives for the world; that is not what the Lord invited us to do, but we are to lay down our lives for the brethren. The brethren are those that believe as we do. And how can we lay down our lives for them? There are others of the brethren who are still in darkness, still blinded, still just as you and I were, true brethren of the Lord when we were in darkness and Babylon and saw little of the Divine Plan. Did somebody serve you and me? Did the Lord use some brother to bring the truth to your attention? And as such, as you received the truth, you became the channel or vessel to disseminate the truth to others of the brethren, not the world, for it is not the time to try to reach the world, but it is the time to try to reach those the Lord is going to use. The Apostle Peter says the Lord is taking out from among the Gentiles a people for His name. And, the Apostle Peter tells us more about this kind of people. In what way? He says they are a peculiar people—in their zeal for God's work, and that will include good doctrine, as good doctrine makes children of good works, but we are not to put all stress upon doctrine. This peculiar people zealous of good works and good doctrine, is a royal priesthood, a holy nation. Why, Brother Russell, how are we a nation? Well, you know some of us were German and some of us were Scotch, some Irish, some French and some American. Well, what are you now? O, we are new creatures; ours is the heavenly country. Do you suppose that if a man was born in Germany and called a German and was begotten of the holy Spirit that he would not be called of that holy nation. Ours is the heavenly country. If there is any mistake, he made it, but I don't think he made any mistake. This family of God is a new nation, and as a new nation, it has its own peculiarities. We see some peculiarities that belong to the German, English, Spanish, etc. They have theirs and so has the new nation, and those are the ones you and I want to have. Not the kind of peculiarities that some people have when they think they are religious; they wear a certain cut of coat, bonnet, etc.; but we want to be peculiar in heart, zeal, love and earnestness for the Lord and the Brethren, and willing to lay down our lives. In this way they are to be peculiar; they will do things for the love of the Lord and for the brethren, and they will not do it for money. It is altogether a new doctrine to all except those begotten of the holy Spirit.

As an illustration of this: A minister called to see me in Allegheny, of the Reformed Presbyterian Church, and said:

"Brother Russell, I have been requested by the editor of the New York Independent to ask you something about your church."

I said: "Brother, I have no church. That is one fault I have to find with the rest; they make a church of their own, which we do not think is the Lord's."

"Well, you know what I mean; those that believe as you do."

I said: "I hope you believe as I do; we do not recognize any difference in the Lord's people; they are either the Lord's people or they are not, and we recognize all who have the Lord's Spirit and claim to be the Lord's brethren, and so I hope you are one of our church, the church the Lord describes, whose names are written in heaven."

"Well now, Brother Russell, about this organization that believe as you do?"

"Well, I do not know how many believe as I do; we try to believe as near as we can what God says, and we do not even write down their names."

"Well, you have a congregation—you take up collections?"

"No, we never take up collections."

"How do you get money?"

"Well, I will tell you. Whenever people get rightly converted and get the truth into their hearts deeply, they are so anxious to do something they say: 'Brother Russell, here is some money; I want to get into the work.' We never ask for money." He looked at me, as much as to say, "do you think after saying that, I believe you." I said: "Brother, that is a fact, we never ask for a cent, and we never take up a collection, and yet the people are anxious to get their money in."

That is so different, dear friends, and the whole thing is so different from anything that you and I ever heard of, or that you ever find anywhere else, and you know it is useless to try to explain it to anyone else.

Last night, a man on the platform handed me some money; I did not stop to look how much it was, and here it is—it is a ten dollar bill, and I do not know who the brother is. A number were near me and I was shaking hands and he found my other hand and stuck the bill in it. This is only an illustration.

Now, dear brothers and sisters, what manner of persons ought we to be; that is what the Apostle said and that is what he says to us. We are not trying to flatter you or to make you think you are more than you ought to be. None of us are satisfied with ourselves, and the more you go along the narrow way, the more you will appreciate the perfection of God's great plan and great love, you will see more deeply every step and every day so that you will feel more dissatisfied today than you did yesterday. That is to say, you will see how far short everyone, yourself included, comes from that divine standard of perfect love. I do not mean that you are going backward; I know you are not; I can see this in my general contact with the Lord's people, that they are growing in the truth, in His spirit and the spirit of a sound mind. It is the spirit of love shed **abroad** in your hearts; not in a little spot, but shed abroad, and you love all that are the Lord's, and not only those who are the Lord's, but those outside who are not yet the Lord's, in whom you can see some element of the right character and the image of God, Also for those who are out of the way, far off in darkness whom the great adversary has blinded. And more than that, your love is going out toward your enemies. I can see that spirit growing, not only in this convention, but also from your letters.

I suppose our mail at the present time at the Bible House is about 500 letters on Monday, and the rest of the week from 250 to 300 a day. Those letters tell the story of the growth in grace and knowledge and love and the spirit of the Lord. I am glad to tell you that I can see you are making progress; but don't try to measure your progress by how you feel or what you did yesterday; don't fool yourselves, for the Lord is not mocked. We want to think soberly, as the Apostle says. If we are not progressing in love every day, we ought to be afraid. Let us fear, lest a promise being left us, any of you should seem to come short. Should that drive us from the Lord? No. Let it drive us to the Lord, knowing what He has done for us and what His character is.

I am digressing somewhat from what I intended to say. What I wanted to bring to your attention was that, as the love of God and the brethren and the world is shed abroad in your hearts more and more it leads you to want to do more. The person that never gets anything but a good appearance and feeling, and never wants to do anything is sure to fail. The Apostle says, show your faith without works; I will show you my faith by my works. That is a fair translation. The Lord is not going to judge us by our works; if He did, we would all come short, and so

much shorter than others, for so many of the Lord's people have but one talent and would come far short. It is not works He is going to judge by, but according to your faith. But not a dead faith that has no works, but a living faith that does as much work as it can, and trusts in the grace of God. These are doing things, realizing that God will reward us according to our endeavors not by results, but He expects as many results as we are capable. Faith and works both have their proper place. God is looking to us to work according to our ability and to demonstrate our faith by using our opportunities that come to us, with all the efforts in your lives and in my life. The words of your mouth? Yes. The meditations of your heart? Yes. The conduct in your lives? Yes. They all tell; they may not be telling me, I am not competent to judge; they may not tell your neighbors or your brethren of your congregation with whom you are acquainted, for they are not able to judge. There may be things that hinder you from doing colporteur work, etc.—it is none of their business. It is none of my business why you do not engage in the work; that is between you and the Lord. It may be in the volunteer work, it is between you and the Lord, He knows the reason. I do not know how much you are doing, and you do not know how much I am doing. None know about each other, just the Lord, and He it is that does the determining. You and I want to have all our arrangements in accordance with the fact that the Lord knows all about it, and He it is, by and by, that will say, if you are faithful, "I will make you ruler, etc." So let us avoid criticising others, but let us criticise ourselves. What am I doing; what am I doing to show that I appreciate the fact that He redeemed me with His precious blood, forgiven my sins, accepted me as a joint-heir with Christ and the privilege of being with my Lord and Master—what am I doing to show my appreciation? It is our duty to do all that we can to make it plain to the brethren that they may see. If there is anything in my course that is not all that it might be, I would be glad to explain it, but if I did not, you should not criticise. Let us do all that we can; it is the Lord that pronounces the penalty. The Apostle says, Let us judge or criticise ourselves for if we judge ourselves, we would not be judged by the Lord; He would not need to chasten us. But if we are chastened, we are chastened of the Lord, He does it, because He loves us and counts us as sons. What son would not a father chasten, if he say that he needed it? But those outside may pass on without any chastening. It is also the privilege of the children to show the Father their appreciation in their daily lives, that they will not need to be chastened, that they judge themselves, look out for their own conduct, to see if they are glorifying the Lord in their bodies and minds and spirits, which are His.

Note, this applies to the colporteurs in many ways, for they are laying aside the other cares of life to be ministers of the truth. Why, Brother Russell, do you call them ministers of the truth? Yes. Why, I thought that ministers were always called "Reverend". Not in the Bible. They are called that by others who do not know what the Bible means. In the Bible, the word "minister" means "servant", and if they are serving God, they are serving those who are God's people, ministers of righteousness, ministers of the truth; they believe they have the truth and they believe they are ministering the truth when they are declaring the good tidings hither and thither. Why don't they go to just the right ones? Because we do not know who the right ones are, and the Lord has been pleased to let it be so all down through the Gospel Age. One man said to me, Brother Russell, why do you have so many of these paper pamphlets printed; why do you distribute them all over, trying to pull down the churches? I said, no, we are not trying to pull down the churches. If we pulled down the churches, all the tares would get in and bother us; we do not want the tares. We want to go here and there and pull out a grain of wheat, and the bundle will not miss them, for it will look much more uniform without them. Why then go to them at all? Because this is the Lord's providence and because we do not judge, He judges. All we can do is to scatter the bread, as He said, upon all waters, not knowing which will prosper, this or that; we leave it all to the Lord. And so, we all have a blessed privilege, whether scattering the tracts or carrying the reading matter of a more pronounced character, we are only doing all in our power to spread the knowledge of God and His glorious Plan. We are not responsible for the result—that is all with the Lord.

Wherever there is a head of wheat, the Lord knows how to reach it. You would be astonished at the information we get at the Bible House. For instance: A man who had gotten a copy of Millennial Dawn, began to read it, and as he did he became angry and threw it into the fire and then went out of the room. It was a boarding-house, and just then the landlady came into the room. The book had caught fire around the edges, but she picked it out of the fire, put out the blaze, kept the book, read it, and she is now a sister in the Truth to-day. Rather a peculiar way.

One of the colporteurs was telling me of a case in New York City; some one had thrown a copy in an ash barrel, and a young man, a foreigner, saw the book and thought, My, a good book put in the ash-barrel! He was a poor boy; he pulled it out, and that boy, through reading that book three years ago, would to-day astonish doctors of divinity with how much he knows of the Bible. Yes indeed. So, my dear friends, it is not always the books you put into the hand of the people that buy them that bring the fruitage.

I think of another case in Colorado. This party said, I am a poor preacher in the mountain regions, preaching the gospel, and as I go from place to place, the ranchmen would say, come in here, we will always have a bed and a bite to eat. So one place I went in, the ranchman said, I have a book here somebody sent me, and I can't make head or tail out of it, and you may have it. He said to me, Brother Russell, I made both head and tail out of it; it was Millennial Dawn. The Lord sent that book to me, and not to that young man." We know not which will prosper. He told you and I to go on, confident that the Lord is guiding His work, confident that in this harvest time, the same Great Reaper is superintending the work that superintended the harvest work of the Jewish Age. It is my understanding and your understanding that every Israelite indeed, in whom there was no guile, was brought into contact with the truth and had an opportunity to receive the harvest message then due to be known. It was his right according to the divine arrangement, as said the Apostle, that it should have been preached to you who were natural Jews, necessary because it was God's plan, that those natural Israelites should have an opportunity of coming to Christ first, and to know that it was the harvest time. And just so here; I have every confidence, dear friends, that every Israelite indeed—Spiritual Israelite—every one that is truly the Lord's, whether in China, India, Iowa, Kentucky, or wherever it may be—the Lord knoweth them that are His, and how to get the true meat in due season to them, the harvest message, in their time, and that He will not fail.

Will they get it if we do not do it? Yes. It is the Lord who has charge. You remember that when He was about to ride into Jerusalem before His crucifixion, they spread their garments on the way and as Jesus went along, they shouted, "Hozanna to the King of Israel." The Pharisees said, What are they talking about? Jesus said, If they should hold their peace, the very stones would cry out. Why? Because God had said through the prophet, "Shout for thy King cometh, meek and lowly, riding on an ass, etc." There had to be a shout, and if they had not shouted the stones would have—that prophecy had to be fulfilled. Just so here, dear friends, if you do not wish to take part in the shouting and blowing of the silver trumpet, the Lord will blow. In the Jubilee day, they were to

blow a silver trumpet. We are now in the antitype, and the Great Jubilee is about to begin, and the silver trumpet is to be blown. Blessed are you and I if we have an opportunity to blow. Whoever blows or hears gets a blessing. There is no damnation in it. We are not going to have you suppose God is damning 99 out of every 100. We see that the nominal systems, if they are blessing any one at all, they are damning nearly everybody else. This message that is being blown on the silver trumpets by the colporteurs, pilgrims, volunteers and sharp-shooters is all one work. In the literal harvest, there are many different kinds of instruments, reapers, mowers—but I guess I had better not say anything about farming, for I do not know much about it. Whatever it may be, dear friends, whatever our connection, the harvest work will go on. If we are disloyal or fail to appreciate the privilege, that is our loss, for the Lord will see that the harvest work is carried on. We have a great God who is not dependent on you or me or any one else; He is Master of the situation, as He says in Isa. 55:11, "My word which goeth forth out of my mouth shall not return to me void, but it shall accomplish that which I please and prosper in the thing where unto I send it." That is a great God. How we can trust Him, and we can rest in His all sufficient wisdom and power, and as we feel very humble, we can say, "Lord where can I glean a little?" We may not have a very large weapon —only a little sickle, we may not do a large public work, but there are corners of the field that have to be gleaned that otherwise might be passed by,—something that the Lord is leaving for you.

Perhaps my work is more like the large mowers, going around, as do also the pilgrims, but there is an individual work, something for each one to do, None are left out. The Lord has made it possible for us all to join in this great work, and be co-laborers with our Lord Jesus, who is the Great Reaper.

I do not know that I ought to make any distinction respecting the value of these different parts of the work, volunteer, colporteur, pilgrim or sharp-shooting work; I think they are all important, but the important thing is for us to see in what way you and I can best glorify the Lord; in which way can we use our time, talents, etc., whether great or small, in the Lord's service. Some are being greatly blessed in the colporteur work. I think of one family where one after another of the family have come into the truth and then entered the colporteur field. Are they doing it for money? No, that I know. What are they doing it for, what hope have they? Love for the Lord, the truth and the brethren.

I could tell you something of the same kind respecting doctors who have given up good practices to engage in the work; and lawyers too, not those who make a bluff at being a lawyer, for a bluffer has no business to give up—but lawyers that had good practices have given them up and gone into the work. One of our pilgrim brethren, one who was a lawyer of no mean ability in his state, was glad to give it up. How much salary does he get? I will tell you—just a secret between you and me—it is a pretty big salary, but most of it is beyond the vail, most of the salary. What does he get this side the vail? He said, "Brother Russell, I think if I put my affairs in shape, I think I have enough money to keep my family, and I think I have enough money to buy my own clothing. You were speaking to me sometime ago about the pilgrim work, and I feel like accepting your suggestion about this pilgrim work if it is still open, and I think the only necessary thing is the railroad fare." Pilgrims come cheap, don't they?

Now they preach twice every day. How many preachers getting five thousand dollars a year preach twice a day? How many go about the country, away from their families for five thousand dollars a year? Why do these do it? O, they are seeking to be in harmony with the Lord's arrangements, seeking first the kingdom of heaven—that is, in harmony with it and its arrangements, its privileges, etc., to serve the King and the kingdom class—those that are to be the heirs of God, and by the grace of God to themselves to be heirs of God, to share with the Lord, as His Bride, the glory honor and immortality and the great work of blessing all the families of the earth. These are the rewards. Do you not see that IT IS A WONDERFUL REWARD, my dear friends. The more you think about the glory, honor and immortality that God has promised to His faithful, the more you will appreciate the fact that it is a high calling, a most wonderful arrangement that God has made, and it does not cost us much.

You know people today are looking for bargain sales, and there are hours for bargain sales. Just so in this matter; there is a great bargain sale and the hour for the sale is the Gospel Age, and it is nearly over. The bargain is the crown of life and joint-heirship in the kingdom, and it is going for a song. What? The cost of your lives. The cost of your lives—do you count your lives as a song? Well, not exactly, but you don't count your lives as very much. Well, you say, "I have some money." Well, how much? A thousand or ten thousand dollars. Suppose you had a million dollars, it would not be a snap of your finger in comparison with what the Lord has in reservation for those that love Him—not worthy to be compared, said the Apostle Paul. He summed up what he had sacrificed and said, "I do count them all as but loss and dross and dung that I might win Christ." What did he mean by "winning Christ?" How win Christ? Win the Anointed. How? Win a place in the Anointed Body of Christ. Don't we get it here? Only nominally, the real place is beyond the vail. Paul said in Phillipians, that he counted it all as loss and dross that he might win Christ and be found in His resurrection. How know His resurrection? How experience His resurrection? By having a part in His death, and having a part in the resurrection from the earthly nature to the heavenly nature, changed in a moment into His resurrection. The same resurrection that is promised to all the members of His Body. If you can win a place in His resurrection, you can count that every thing you have surrendered as loss and dross for a place in the Anointed one, a membership in the Royal Priesthood beyond the vail. All that you can surrender is not worthy to be mentioned. And so with us all. Let us get a right estimate of things. You see people raking together millions of money and they do not know what to do with it, more than they could use in a hundred years if they lived in the most luxurious manner, yet they are busy raking in more and more. It seems to me there is something wrong with them. Then they look on the other side and say, What are you doing? Suffering, my you must be crazy. But we think they are crazy and that they are wrong. If they are right and if everything is earthly and whoever collects together the most money is right, then we are all fooled. Just as the Apostle said, "we are counted as fools all the day long." But if we are right and that great prize is obtainable that you and I have caught sight of, then all the world are fooled and they are casting aside the biggest thing imaginable. They are like the one in Pilgrim's Progress who with a muck rake was gathering in shells and failed to look up and see the better things. The world does not see the right thing. Why? Their eyes are closed—"The god of this world hath blinded their eyes." How do we see it—is it because we are so much more brilliant than others? No. Not many great, not many wise or learned. How then do we see? O, you have the blessed eye-salve. The Lord said, "Blessed are your eyes, etc." Thank God! Have we anything to boast of? No. We have the grace of God. It appeared for all men, but all men have not yet seen. We have the blessed privilege of seeing, but ultimately it shall be to all people, the vail will be lifted and all will be able to see the blessing the Lord has for all.

Now is the acceptable time, now is the time for you and I to make a sacrifice if we would gain this great prize. And the opportunity? The opportunity is right

at your hand and at my hand. In the Lord's providence He has given an opportunity to every one who has a desire to do so, to spread this harvest truth.

I have been thinking of our various methods, and I said, How does it come that we have all these various things in operation that are so different from other people? I do not know, the Lord has just been guiding it. Take for instance, the enormous circulation of the Dawns at the hands of the colporteurs. How did that happen? We never thought of doing it that way. We tried the ordinary methods in book stores, but the Lord permitted the Adversary to drive them out. We could not sell the books in the ordinary way and did not know what it meant, perhaps did not trust the Lord enough. So now, if something seems to go wrong, we look around to see what is wrong. (See previous reports, "Addresses to Colporteurs", for a fuller description of the early attempts to sell through book-stores.) Then the thought came of some one going out and selling them from house to house, and so it has spread all over, not only in the United States and Canada, but in England, Scotland, Norway, Germany, Australia, etc. The Dawn is even published in Greek. There was a man in Greece running a candy store. A brother went into his shop and bought something and laid down a tract saying, Here is something good to read. After reading it, he asked for something more to read, and was given the Dawn. As a result, he sold out his candy store, and came to Allegheny, laid down $250 and said, Can I do something. Cannot the Dawn be translated into Greek. We arranged the matter with a man connected with Columbia College, but did not succeed in getting it translated, and so the Greek Brother said, I think I had better try it myself. So he went back to Greece and there found a party who has thanslated the Dawn into Greek and came into the truth himself. Then our Greek brother wrote us, saying, Here in Athens, all through the season, various people come here by boat, and I want to have books in all languages, and I will find some people who will want to have something to read while on the boats. So he sent for the Dawns in all languages and visits the boats and sells Dawns to the passengers in any language they want. That man is a minister of God. How do the colleges make a minister? They take him and train him out of all reason, so that he does not know anything, they teach him that instead of "the soul that sinneth it shall die," that he shall live forever in torment. But God has a way of taking humble things of this world and making them ministers of his, mighty through God to the pulling down of the strongholds. Don't feel too humble, but properly humble. Feel that it is not yours, but the Lord's message, and we are honored to be permitted to in any way tell His message.

We would advise that the brothers go two and two and the sisters two and two, after the manner of sending forth the message by the early Church.

The service then closed by prayer from Brother Russell.

2:30 P. M.—Discourse by Pilgrim Brother Geo. Draper.

Subject: GOD'S PURPOSE.

I WOULD be pleased this afternoon, dear friends, to call your attention to the 8th chapter of Romans, and the 28th verse: "And we know that all things work together for good to them that love God, to them who are called according to His purpose."

I am sure that it is needless for me to tell any of you here that God has a purpose; you are all aware of that fact; and you are all aware what that purpose is; you are all aware that God purposes the population of this earth with a class of intelligent beings, who shall be the kings of the earth. You all believe that all of His purposes shall be accomplished, and so we wish to review just briefly God's purpose, and wish to call attention to three texts of Scripture concerning His purpose.

The first is found in Genesis 1:26: "And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth."

This was God's original intention. We learn from the teachings of the Scripture that man fell from that estate; that he fell from God's image; that he was incapable of having dominion over the earth. We see to-day, dear friends, that the world of mankind are incapable of having dominion over themselves, and so it would be impossible for them to have dominion over the earth. There is not a person in this audience who has dominion over himself, or herself, as one would like to have. After cultivating the fruits of the spirit for several years, you are more dissatisfied with yourself than you ever were before, because you have more of the spirit, of a sound mind, and can comprehend more fully, indeed, what you ought to be than you could when you first came into Present Truth. So, dear friends, we see that the original intention of Jehovah was to populate the earth with kings, a class of human beings who would be kings over the earth, and over the beasts of the field, the fowls of the air, the fishes of the sea, and whatsoever passes in the paths of the sea.

Coming to the 8th Psalm, we find the Psalmist taking the stand as though it had all been accomplished. Why? Because the things which were written aforetime were written for **our** learning and for **our** admonition upon whom the end of the ages have come, and so David picturing to us in prophetic vision (not like the vision we heard about last night, but by prophetic vision) the grand and glorious consummation of God's wonderful purpose. "What is man that thou art mindful of him? And the Son of Man that thou visitedst him? For thou hast made him a little lower than the angels, and hast crownedest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea and whatsoever passes through the paths of the sea. O, Lord, our Lord, how excellent is thy name in all the earth."

We recognize immediately that David saw something in prophetic vision which we have not actually seen yet. So you see, dear friends, this is not the vision we heard about last night. We have actually seen Cincinnati, but we have not actually seen Jehovah's name excellent in all the earth; though we realize from this statement that this is God's purpose. This is God's intention. And coming to the 2d chapter of Hebrews, the Apostle Paul gives us the keynote of the whole situation. He says, "But one in a certain place testified saying, 'What is man that thou art mindful of him? Or the Son of Man that thou visitest him? Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet.'" And then he adds something more, "But now we see not yet all things put under him." No, dear friends, we do not see man capable of governing himself, but we see Jesus, who was made a little lower than the angels, crowned with glory and honor, that He by the grace of God should consummate this glorious plan of salvation. How many see that now? How many have had such a wonderful vision as that? There are very few, comparatively, that see Jesus crowned with glory and honor that He might carry out this wonderful plan of God, and bring to pass the restitution of all things spoken by the mouth of all the holy prophets since the world began. But

while our heavenly Father is calling some according to that purpose, He does not say He is calling somebody to help Him devise a purpose; He does not say He is calling someone to help Him carry out the purpose; He is calling a class in **accordance with that purpose.**

All things work together for good to those who love God, to the called according to His purpose. Now, if called according to God's purpose, what should be the reverent attitude of the child of God? The very first thing you wanted to know as soon as you were called according to the purpose was, What is the purpose, Lord?

Suppose you were called upon to do some particular work for someone; would not you say, What do you want me to do? You would not enter right into a man's house and commence on any kind of work your hands first rested on, but you would want to know what he wanted you to do first. If our heavenly Father has a purpose, and if He has called you according to that purpose, the first thing the reverent child of God wants to know is, Lord, what is your purpose, what are your plans, what are your arrangements, so that I may work in harmony with your plans and arrangements—not that you need me, but that I need you.

Now we recognize that all who have been called according to God's purpose must be in this attitude of heart and mind; they must want to know what God's purpose is. And if they want to know what God's purpose is, what will they do? They will seek, and if they seek, they will find.

But, dear friends, we realize that it is much easier to apprehend God's purpose, and much easier to believe that God is working all things agreeable to the counsel of His own will in regard to the world of mankind, than it is to believe that God is willing to do in you His good pleasure. There is where the test comes to us as individuals, to believe that God is working out His will in us according to His good pleasure—not to believe we are working out God's will or purpose, but that He is working in us to will and to do His good pleasure. The heavenly Father, after we have come to a knowledge of the truth as it is in Jesus, after we have apprehended some of His purposes, then tells us in His precious word, Now I am going to make you perfect. Well, this should be a rejoicing message, should it not? Yes. The heavenly Father says, I will make you perfect. Now we all know we are imperfect. This is certainly good news that God has said, I will make you perfect, for all of His purpose shall be accomplished. He has purposed to make you perfect. Can we believe as individuals, can we accept that? Can we act upon it? Can we trust to the heavenly Father that He is directing every feature of His glorious Plan of Salvation, and then hold fast to that which we have heard?

The Apostle in the 14th chapter of Romans, 4th verse, says, "The Scriptures were written aforetime for our learning, that we through patience and comfort of the Scriptures might have hope." Our dear Redeemer in the 17th chapter of John says, "Sanctify them through thy Word, thy Word is truth." The Apostle Peter says we have a more sure word of prophecy whereunto ye do well that you take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arises in your heart." Our dear Redeemer said, "And what I say unto you, I say unto all (consecrated believers) watch."—"Watch and pray lest ye enter into temptation." Now you see there is danger of entering into temptation. You have heard the Lord's people make the statement many times from the Scripture that we are not ignorant of His devices. We know that Satan goes about as a roaring lion seeking whom he may devour, but there is another thing that is just as true as the one I have just quoted, namely, that he is not ignorant of our weaknesses either. While we are not ignorant of his devices, he is not ignorant of our weaknesses. So we must keep this in mind constantly. We must keep in mind that we must watch and pray. What do we want to watch? To illustrate: Suppose you would see an article in the paper saying there would be a certain "ad" in the paper the next week about such and such a thing,—watch for this "ad." And suppose you should see all your neighbors looking at the sky, or searching in ancient history, and digging up various things, putting forth great effort, and you say to them, "What are you looking for?"

"We are looking for the 'ad' that is to come out in the paper."

Well, dear friends, you would say the "ad" is not coming out in the sky, or in ancient history, but it is coming out in the paper.

Our dear Redeemer has prayed for us, "Sanctify them through thy truth, thy Word is truth." So it is God's precious word that is to sanctify us; it is His precious Word that is to set us apart; it is God's precious Word that brings to our minds God's precious message of Love, and if we are going to believe this, then we will take God at His word and move forward; and without faith, it is impossible to please God.

And so, dear friends, we realize that it requires a great deal of faith at the present time to believe some features of God's Plan; it requires more faith to-day to stand loyal to God and to His arrangements than it ever did before in the annals of history. It requires more faith to stand by and hear the dear heavenly Father's character maligned to-day than it ever did before.

Abraham believed God, and so by faith we have become the seed of Abraham. Do we believe God? We say we do, but do we actually believe Him when the tests come? I am sorry to say that there are many that do not, many who have professed to believe Him for several years and then we have seen them go into outer darkness. Why? Because they did not believe God. They did not take God at His word and move forward. And I know a great many personally at this particular time who say they believe God, who have studied the truth somewhat for several years, but who have merely used the key and never went to the treasure casket very much. And so, I see that is where we have all made mistakes sometimes; we have read a little ways, and we have found that our dear Brother Russell, in Millennial Dawn Series, has used the Scripture quotations, and we have gained confidence, and many times many people we find have been reading the books, and some studying them, and they have never gone to the treasure casket to see what there was in it, although the only claim for this work is that it is a grand key to unlock the beautiful treasure casket. Suppose you would unlock a treasure casket and leave the lid down; you would not see any more of it than you did before it was unlocked. So if you are going to get these treasures from the casket, use the key, and look in. And every time you open the casket to look in, you will find more beauty in that wonderful casket. Although you may know the Scriptures, you may be able to quote them, but if you will open the treasure casket and look there again, placing them in your mind's eye, I am sure you will receive more benefit. Why? Because you are indicating to the heavenly Father that you are hungering and thirsting for every particle of food that He has put in that wonderful treasure casket for you. And so, from this standpoint, we can see where many of the Lord's dear people have made a mistake, and we can also see where many of the Lord's dear people have made a mistake in consecrating all they have to the Lord. We know of some who have consecrated all they have to the Lord, and that same class of people have said to me, Now, Brother Draper, I think you are acting a little bit too rash; I think you ought to hold back a little; there might be some disappointment in this matter. You may be disappointed, and then you will be sorry you have acted so rashly. Is that taking God at His word and moving forward, dear friends? That class of people say, Yes, we want to consecrate everything to the Lord, but we are going to hang on a little while longer and then we will be ready, although we are sure these things will turn out exactly as pre-

dicted. But then it will be too late for them to consecrate. But, friends, what are they holding back? They are not holding back their own; they are holding back that which they have consecrated to the Lord, and now they are fearful. Why is this so? We realize that the world of mankind can comprehend that the harvest is on, but they cannot rightly divide the Word or Truth, and therefore do not know what to call it, but to illustrate: Just a short time ago I was doing a little "sharpshooting" in South Dakota; I went to a house to sell a set of books. The man met me at the door and said, "Are those religious books?" I said, "Yes, sir." He said, "We cannot do anything for you; we have no use for them; we have lived in this town fifteen years; they have several churches in this town and have not a Christian in the town." And he said, "I do not want anything to do with those books." I said, "The Bible foretells this very condition we live in, and the parable goes on to show that the Kingdom of Heaven is as a man going forth to sow good seed in the field; that would represent our dear Lord and the Apostles who sowed the good seed in the wheat field; the field was the world. Now the parable goes on to show us that in the night, after the Apostles fell asleep, an enemy came and sowed the tares. In the morning of the Reformation, when those bold champions awoke and saw the tares in the field, they said, "Whence came these?" The Master said, "An enemy has done this." They said, "Shall we root up the tares?" "No," He said, "let them both grow together until the 'harvest' time, or end of the age, then I will say to my messengers, 'Gather together the tares and bind them in bundles.' And the very fact that you can see such big bundles of tares here is positive proof that the Bible is correct. The wheat is there, but you cannot see that, because it is not in bundles, it is in grains."

So this man could see we were in the harvest, but he did not know what it was. He could see the bundles, and you never see bundles only in harvest time, dear friends,—I know something about farming. So you recognize that even the world of mankind outside can comprehend the bundles, and so if you can see there are bundles, have you any room to doubt that we are in the harvest? And if you have no room to doubt that we are in the harvest, have you any reason to hold back part of the price to see if the Lord is going to finish the harvest or not? O no. Why has the heavenly Father shown us these things? So He could work and will in us His good pleasure. He promised us that He would make us copies of His dear Son.

Now while we are talking about this harvest, I wish to call your attention to a few features of the harvest by which our dear Redeemer has shown to us that we are in the harvest, or end of this Gospel Age. As the world can see the great bundles now, so, dear friends, we realize that this is for a purpose. In the harvest, or end of the age, the messengers gather the tares and bind them in bundles, but gather the wheat in the barn. So looking into the literal harvest field, we see that when the messengers start into the harvest field, they start in rather indifferently; they do not work very hard the first few days apparently, because there is no great hurry about the harvest just at the beginning, but after a little while they see that the fields are all ripening very fast; and then in the West they put in all the various kinds of machinery they have on the farm. They first started out with a binder, and then after a while they put several binders in the field, and three or four headers perhaps; and they start all the machinery that is available. But before they do this they always go through a certain process of fixing up the machinery and getting everything ready for the harvest. Now we recognize that the Chief Reaper of this harvest has been going through a certain process, getting ready for this harvest, so to speak. So they go through certain processes, and get the machinery in good shape; they get the bearings lined up, and then when they start out they just keep it going steady all the time. After a while they see that the fields are ripening so rapidly, and the grain shelling, and they put lanterns on their machines and run them all night long, and make a change of shifts, keeping that machinery going constantly. Thus we see that it is the way it is to-day; we see the harvest work increasing, and that should be a strong indication that we are near the close of the harvest; that should be a strong proof to us that the wheat is very ripe, and that the Chief Reaper will not permit one grain to be lost. So we put our confidence and trust in Him. We realize that the harvest work is all being supervised by Him. But there is something else necessary in the harvest time. The blacksmiths are always busy repairing the tools, and so you and I have been having some pretty hard knocks lately. What is the matter? It must have been that we have been out of repair a little bit. So there are the various things.

But one little feature I would like to call your attention to is this: that the farmer who is careful, and who makes the best success, and gets his crop harvested the quickest, is not the one who rushes into the work and then break his machinery all to pieces and then has to stop for repair. The one who makes the progress is the one who has only one aim in view, and just keeps moving right along all the time and keeps his equilibrium, so to speak. We know of men in the West who get in a terrible hurry; they do not get out in the field until nine o'clock, and then they try to do a half-day's work before noon. They break their machinery down and do not make any headway at all. So it is the same in this harvest. Some seem to think they can do the whole thing in just a moment, but they cannot. The farmer who is careful of his machinery has the best success; he stops to oil up the machinery every little while, so as to keep it in good condition, so the bearings will not wear out, or get what is known by mechanics as a hot box, and perhaps get the machinery set on fire. So we realize that it is necessary for us at the present time to have a good deal of the soothing oil of the holy Spirit poured in. We had a grand refreshment of that this mornig, and I am sure the dear Lord was giving that to us for a purpose. It may be He was giving us that blessed refreshment this morning because He knew that we needed it, from what we already had in the past, or may be He was giving us a little lubrication, so that we would run a little more smoothly for the time to come. But whatever the cause may have been, we realize that the Master of the harvest is supervising all of His work, and that the harvest will be finished on time, and that every grain of wheat will be garnered in. Now we know this, and if we trust God, we need not get ruffled in this matter. But I tell you that it is easier to talk about this than it is to keep from getting excited.

Again, we recognize that Jehovah's purpose has been made known to us, and it has not been made known to others. For instance, let me call your attention to the Sabbath day. We read in Col. 2 that the Sabbath was a type or picture of good things. And so the Scriptures were written aforetime for our learning and admonition, that we through patience and comfort at the Scriptures might have hope. They were written for our admonition, for our encouragement, for our strengthening. Now why was the Sabbath a shadow of things to come, and why was that written aforetime for our learning and admonition? We see when we look back into the type that there were six days of servitude, and the seventh was to be a day of rest. Then we see how there were six years of servitude, and then the seventh was to be a year of rest. So we see from this standpoint that there were to be six days of servitude to sin. Now the poor world has been bowed down in sin for six long years, six millenniums—six thousand years—and we have seen that according to the Scriptures the sixth millennium of the reign of sin ended in 1874, and since that time we have been living in the seventh millennium. Then some one says, if we are living in the seventh millennium, why do not we see the rest? Why do not we recognize the world at rest? Well, the Lord has shown us another feature whereby we can apprehend this feature of God's plan

and not get excited, or uneasy, or nervous, about this matter, and think the Lord has made a mistake about it; that He has told us He is going to do so and so, and somebody has made a mistake in the matter. The seventh day is already chronologically on, and why do not we see the people resting, instead of being in a worse commotion than ever before? Well, the Lord has shown us this feature of His plan, too, and has shown it for a purpose, that we through comfort and patience of the Scriptures might have hope; He has shown to us, friends, the seven great days.

Going back again to the type, the dear Lord gave us figures whereby we might comprehend the seven great days. We see that the six days were to be six days of servitude, and the seventh was to be a day of rest. Then multiply by seven: seven times seven are 49, and reaching the Sabbath on the 50th day was Pentecost. Then there were six years of servitude, and the seventh year was the year of rest. Then next there were seven again (not six): seven times seven equal 49, and the 50th year was the Jubilee. Now, dear friends, why were these things written? The Apostle declares that they were written aforetime for our learning and admonition, that we through patience and comfort of the Scriptures might have hope. These things were written to give us an understanding of these seven great days. And this brings to our attention the seven great days of forty-nine thousand years. Six days of this period of time had elapsed before Adam was created. We read in the second chapter of Genesis that God ended His work, and on the seventh day He rested. Then if God ended His work on the seventh day, He must have done a little work on the seventh day. If you are going to figure now the six millenniums as six days, then you would say God ended His work on the first day, because we are now entering the first day. But no, God ended His work on the seventh day, and the seventh day He rested. There were 42 thousand years of earth's history up to the creation of Adam, and, to our understanding, in the 43rd thousand year man was created. Since that time God has been resting from His great work. But you say God has not been resting. I answer, this was resting. Every feature of God's work that has been done on the seventh day you will notice, if you will examine the Scriptures concerning this matter, even the creation of Adam, was an act of mercy, and not done in a servile way. Do you not think it was a great act of mercy in bringing an intelligent race of beings into existence? We might call the creating of the planets and other worlds a servile work, but these acts of mercy we see the heavenly Father has been accomplishing in the seventh day are not called works; and we can see from this standpoint how that the heavenly Father ended His work on the seventh day, and on the seventh day He rested from all His labors.

And taking the six-thousand-year day, it would be proper to reckon from the same standpoint. Now the Apostle Peter gives us the key to the six-thousand-year day, and tells us just exactly how to measure the seven days of man's existence. How does he tell us? By speaking to us concerning the judgment day, declaring the length of the judgment day will be one thousand years; and so then, if the seventh or judgment day will be a thousand years long, then He gives us the keynote of the other six days:—they were six-thousand-year days.

So you see, from this standpoint, we have the two figures clearly before us. Now who can understand these things? Who can comprehend these things? He to whom the Lord will reveal them, dear friends. Why does He reveal these wonderful truths to us? So that we will have confidence, and so that we will have hope. Taking the seven great days, and seeing that God ended His work on the seventh day, we can see in that antitypical seventh day of man's period, that God will end His work very early in the beginning of this seventh day, when the whole world will be at rest. So we see that this shall be the ending, so to speak, of God's work, this wonderful harvest work. We are now in the harvest of the "First Fruits," and then when the knowledge of the truth is brought to the whole world of mankind, the whole world will be at rest.

Here we see, friends, there is a beautiful picture in this seventh day. We can comprehend why these things were written aforetime, that through the Scriptures we might have hope. O, dear friends, what a grand hope it is to comprehend that God is working all things agreeable to the counsel of His own will!

Now again, our text says, "All things work together for good to those who love God, to the called ones according to His purpose." And so, while we realize these things, and see that they are all coming about in their proper way, we can have strong hope and consolation in this matter.

If we can realize this, we can also see that the heavenly Father is at the helm, and that He is developing things according to His own plans and purposes, and we have seen time and again from His precious Word of Truth, and from the various events in the past few years, that every feature of God's Plan is so timed that nature and revelation are working right along harmoniously. And just at the right time, when Jehovah's clock strikes the right hour for the culmination of His glorious plan, even nature itself is so timed that it will play an important part in that plan, and it will be brought about very quickly.

Someone might say, now it looks to me as though we were getting pretty close to the end of the Gentile Times; it looks to me as though things would have to go pretty rapidly in order to culminate in the short time before us. I remember a gentleman in our own town who has been a great Tom Paine man all his life, till the past year. He has been attending our meetings, denounced Tom Paine, declaring that he could see that the Bible was the divine revelation; and yet he cannot comprehend the time features of this wonderful plan. I do not wonder at it, for he has not made a consecration. And so he said to me, "I am thoroughly convinced that every feature of this plan you have told me about is going to come out just as you said it will. It looks reasonable and Scriptural to me, but I think you have the time set a little too quick."

"Brother," I said, "we have not set the time at all." This man is quite prominent financially, and three weeks after this conversation with him, we had what is known as the late financial panic in this country, when we went down town one morning and found all the banks were practically closed; we did not know anything about it until that morning; it came like a thunderbolt out of a clear sky. People had their money in the bank—and it stayed there, too. This man had lost several thousand dollars in the transaction. I met him that day and his face had gotten quite long, and I said to him, "Well, Frank, do you think things could culminate in seven years now?" "Why," he said, "I believe it could culminate this week."

And now we realize from this standpoint that the world can see how quick this poor old raft, the world, has been running along for six thousand years can go down. You know it doesn't take a raft very long to go to pieces after you get it on the rocks. You may be quite a while getting it on the rocks, but it will go to pieces very quickly after it gets on the rocks in a storm. So you see every once in a while they run the old raft aground, but they have not gotten it clear onto the rock yet. This is one of the times when they seemed to have run the old raft aground, and this is one of the times it woke up a large class of people all over the land. And so we can comprehend our God more fully than we ever could before. Why? Because He has revealed to us, through His spirit, His wonderful purpose, His wonderful Plan, and He has called us according to such a glorious purpose as this. Can we believe now that all things work for good to those who love Him? How can we believe otherwise?

Then, friends, you see that the plan of salvation is so timed that according to our understanding, in the next seven years the world of mankind will live the most rapidly they have ever lived. A Chicago newspaper not

long ago declared that if things were to go on for the next hundred years as they have been for the past hundred years, there would not be enough sane people in the world to take care of the insane. We are going to live a hundred years in about the next seven; that is about what the world is going to do; they are going to see a hundred years of history in the next seven or eight years, practically speaking. And so if the Chicago newspaper is right, there will not be enough sane people to take care of the insane of that time. But we realize that will be man's extremity, and that will be the time when they will need the Great Physician, and that will be the time when they will call for Him. You never call for a physician unless you need Him, and when the world needs the Great Physician, they will call for Him; and thank God, the Great Physician will be here.

The heavenly Father has promised that all things shall work together for our good, and that He will make us perfect. What will be for our good? That we should have a good time all the time and have everything very easy? No. What will be for our good? These various developments that will make us like our Lord; that will be for our good; and the heavenly Father has promised that all things shall work together for our good. He wants us to become copies of His son, and I am sure that He will cause **ALL** things to work together to that end, and that He will make us copies of His son, if we will remain in that attitude where He can work in and through us.

Suppose we have cross-grained wills of our own; suppose we should say, now I am sure the heavenly Father is going to accomplish the various features of His plan; I am glad to have seen so many features of His plan, but I am going to prove God; I am going to dig up ancient history, and I am going to investigate this matter. But you fail to see that God is going to do the proving; we are not going to prove God, God is going to prove us to see whether we believe Him or not. We do not want to prove God; we want to take God at His word; God will do the proving; He is the one to do the proving; He is the one that is to bring the various trials and chastisements upon us that will cause us to will and to His good pleasure, to develop in us the necessary qualifications for us to become heirs of God and joint-heirs of Jesus Christ in that glorious kingdom.

Then, again, we call attention to the Prophet Daniel We realize that as Daniel said in the 12th chapter, his prophecies could not be understood at that time. He besought the Lord for three weeks to understand the prophecies, but the Lord said, "Go thy way Daniel, for the words are closed up and sealed TILL the time of the end." Now Paul tells us why they were sealed up. It was because they were written for our learning, for our admonition; they were not written for Daniel's learning, or for his admonition, but for our admonition upon whom the ends of the ages have come. Why did the Lord place so much stress on the end of the age? Why did He make so much preparation for the end of the age? Because, dear friends, in the end of the age would be the harvest time when His saints would need all that preparation. And so the dear heavenly Father, realizing that fact, made all the necessary preparations. Where did He make them? Not in ancient history, but in His precious word. And so, coming down to the first advent of our dear Redeemer, we find that the Apostle Paul was caught away into the third heaven, into the Millennial Age, into the Paradise of God. The Paradise of God is not up in the sky, because God planted a paradise eastward in Eden, and not in the sky. And so the Apostle Paul was caught away into the Paradise of God, into the third heaven, and saw things which were unlawful for him to reveal. Why was it unlawful for him to reveal them? Because we see the various trials and persecutions the Church must go through for a long time before they reach the third heaven, the Paradise of God; so it would be unlawful for him to tell them about those various things they had to go through. Our Father has been dealing with the Church all the time, and even now, on the principle, "Sufficient unto the day is the evil thereof." He does not excite us, and tell us about some terrible things that are to come a long time ahead, but He leads us right along by His own hand and says, "Have confidence in me, put your trust in me, I will never leave thee nor forsake thee." What a quieting influence this should have on the reverent child of God.

The Apostle Paul was caught away in a vision. It was so real to him, as we heard last night, he did not know whether he was in the body or out of the body; it was just as real to him as though he had actually been there, but he could not even tell the disciples about it. But we read way back in Daniel's prophecies about two particular men; one was on one side of the flood and the other was on the other side of the flood; the one on the other side of the flood said something that helped the one on this side of the flood to understand how long it would be to the end of these things. To our understanding, the Apostle Paul was on the other side of the flood, and he saw the things that were to take place, and afterwards gave a force or shade of meaning that came down to us and gives us to understand; he came to the man in linen and showed to him the things that would shortly take place, and how long it would be to the end of those wonders. So we recognize in the 12th chapter of Daniel that those two would well represent two persons; the Apostle Paul being one of them and, "the man in linen"—I will not mention any names, you all seem to know that anyway. He is going to tell how long it will be to the end. Who told you that, dear friends? How long have you known that? Have you known that more than a hundred years? No, I guess not. No, dear friends, you have not known that until the harvest, or the end of the age—that was the first you knew about it. And so, what shouid this do for us? This should be a strong indication to us that we have the truth on this matter.

A man who is now studying the truth, but who was prejudicing his neighbors, telling them that we were teaching a second chance, has found out that we are not teaching a second chance, and has found out that he has not yet had a first chance; and he said to me the other day, "You people claim you are right, and everybody else claims they are right; how are you going to get out of it?" I said, "You are making a mistake; we do not claim we are right, we are seeking to get right; we are not right yet; we know we are wrong; we know the heavenly Father has promised to make us right; He has promised to make us perfect." "But that is not what I mean," he said, "you believe you are right doctrinally." I used to believe that when I was a Baptist and you could not make me believe anything else, but now, I said, we believe God is right—we know He is right. How do we know it? He has revealed it to us by His precious word. That is the only way we would know it. We might have hoped that God is right, and may have tried to believe that God was right, but if He never revealed it to us by His precious truth, if we did not comprehend it, then we would not know He was right. Now we do, and so we know, dear friends, that all Scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good and perfect work.

Now this is what is given to us: The Scriptures are able to make us wise unto salvation. It is the Scriptures, dear friends, that are to bring to our attention all of these wonderful things of God. God is speaking to us through His precious Word, and not through ancient history, not through anything else, but only through His Word; and so we do well when we take heed unto His Word, as unto a light that shineth in a dark place, until the day dawns, and the day-star arises in our hearts. Recognizing that the dear heavenly Father has been so gracious to us and has given us all this wonderful information, the question arises in our minds, why is He so gracious to us? Because there is danger at this harvest period that we will get weary; there is danger that we will be sidetracked if we do not have these necessary helps and then use them. "I found thy words and I did eat them," is the declaration of the

Scriptures; so if we are going to use God's precious Word, if we have found God's precious Word, then we want to know what His purposes are. If we wish to do God's will, but do not know what His purpose is, then it would be impossible for us to do it. We see many people going about trying to establish their own righteousness at the present time, and many people are going about trying to do something for God, never stopping long enough for God to do anything for them. Now what we want, as children of God, is to believe that all things work together for good to them that love God. Well then, if we believe that, what will we do? Why, we will try to get everybody in the world to love Him. Well, dear friends, that would be very nice if we could do that; we would be very glad to do that; that is the reason we are willing to lay down our lives in sacrifice, to send out the message, but that is not the point. The thought with us is, we want to do His will now, we want to know what His purpose and plan is, and then we want to be in harmony with that. Then with all things working together for good to those that love God, to the called ones according to His purpose, at this present time, all things will work together for good to the world of mankind if they love God; and so we are not at all worried about the world of mankind. I remember when I was a member of the Baptist church, I used to put in all my time praying for the world; in fact I put in so much time praying for the world that I did not have time to pray for myself. I used to think it was very peculiar when reading the 17th chapter of John—I did not read it very often, but every time I did, it seemed very peculiar that our dear Lord, who so loved the world that He gave His own precious life for it, declared in so many words, "I pray not for the world," and I used to wonder why I was manifesting more concern for the world than our Lord did. You see it was because I did not understand the situation. Now why did not our Lord pray for the world? Because He bought them with His own precious blood, and He did not need to pray for anything that belonged to Him by purchase. The world was not in any immediate danger, were they? No, they would be under the arms of the dear Redeemer who purchased them with His own precious blood, which had cost death and hell. We do not need to worry about them, when their case is in such good hands as our Lord. But, He did pray for a certain class. He did pray for the Church. Well, I should think that would have been the last class He would have had to pray for, you say, No, you would not say that. Why? Because you have been in the school of Christ, and you are not recognizing that God has a purpose, and that He is bringing a class of people out of the world according to a purpose, and that purpose is that they should be conformed to the image of His son, be like Him and see Him as He is. Just try to comprehend for a moment the wonderful love of God that has bestowed upon us. Listen to the Apostle John: "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God, therefore the world knoweth us not" (1 John 3). Is not that a good reason why the world knows us not, because it knew Him not? "Beloved now are we the sons of God, and it doth not appear what we shall be, but we know that when He who is our life shall appear, we shall be like Him, for we shall see Him as He is"—not as He was. Then we see this wonderful manifestation of love. But let us try to get a little closer to our hearts what a wonderful love the Father has bestowed on us that we should be permitted to fill up the afflictions that are behind in the Anointed One. Let us try to illustrate this.

Our dear Brother Johnson said at one time that the English language failed to express divine things, and how often we have found that is true, and then we have realized it when trying to tell these wonderful things of God, that language fails to express in its entirety what little we could say. The English language fails to wholly express divine things, but we wish to call particularly to this feature of the ransom for a few moments, in connection with the six days: Suppose we take, for instance, the statement of Scripture that there would be six days of servitude of mankind. We recognize that that is to be six millenniums, six thousand years of servitude, and that at the end of the six thousand years the whole world of mankind shall be released from the thraldom of sin, and given the liberty of the children of God. And now, in the dear heavenly Father's plan, let us assume for a moment the heavenly Father demanded a billion dollars to redeem the human race. We merely use it to illustrate for a moment, so that we will be able to see, perhaps, the opportunity the heavenly Father has given us in this wonderful plan. Let us assume for a moment that the heavenly Father demanded that there should be a billion dollars paid to redeem the human race. Our dear Redeemer is the one who had the billion dollars to redeem the race—we did not have anything; so He came at the end of the fourth millennium, and we say, Why did you come so soon? Well, there is a loving plan that the heavenly Father has now in the way of development, and I have come ahead of the time to present the sacrifice. Our dear Redeemer came with the billion dollars, two days ahead of time, and He presented the whole sacrifice to Jehovah; but He had the privilege of reserving now one hundred and forty-four thousand dollars, because it was not due time for the whole price to be paid in for two thousand years. The heavenly Father recognized that the whole price will be brought in, and so our Lord just handed out that one hundred and forty-four thousand dollars to one hundred and forty-four thousand people, and said, If you will bring this dollar in and pay it before the two days are up, it will be counted in to you as though you had actually paid that much on the ransom. Of course you did not have anything until I gave it to you. Dear friends, is not this a glorious privilege? The whole thing is love and favor from beginning to end; the great love of God in presenting to us this wonderful privilege of filling up the remainder of the afflictions which are behind in Christ, and walking in the narrow way of sacrifice, even to the end of the way. So the dear Lord has given us to understand that the one hundred and forty-four thousand dollars must all be brought in, and must be brought in just on due time. So, dear friends, He gives us to understand that if we do not bring that dollar in, if we loiter by the way, or show any indifference in the matter at all, it will be taken from us and given to someone else who will bring it in, for the one hundred and forty-four thousand dollars must all be brought in.

Dear friends, has the Lord given you a dollar to bring in? Has the Lord given you any part of that price to bring in? I am sure you are all answering in the affirmative this afternoon. And so, dear friends, let us be diligent in the matter, always looking unto the Lord for strength and encouragement and grace, that we might be found faithful unto death.

Now what should be our heart's concern? Somebody says, I think our chief concern should be to pry into the time features to see if the Lord is going to do what He said He would. No, that is not your thought, I am sure. But what should be our chief aim? Our chief aim should be to make the progress that will bring us to the goal with the dollar entrusted to our care. And if we are doing that, we will have time for nothing else; we will have time for nothing but to be holy— and the Lord tells us to take time to be holy. So if we are going to press down on the mark for the prize of the high calling in Christ Jesus, we haven't time for anything else, or to even investigate anything else, but we will say with the Apostle, this one thing I do, forgetting the things which are behind, and pressing forward to those things which are before, I press down upon the mark for the prize of the high calling in Christ Jesus. So, from this standpoint, we can see that our dear Lord will shortly have the money all brought in just at the due time; when the six days are all up, the whole billion dollars will be paid in to justice, and then justice will be satisfied.

We might carry this a little bit farther from this standpoint. We can recognize that while our Lord two

thousand years ago, or at the end of the fourth thousand-year day, paid in the price, yet He had the privilege of keeping out, so to speak, the hundred and forty-four thousand dollars, if He saw fit, before the great transaction of the Millennial Age should be accomplished, and from this standpoint, we can see that we would be the first fruits unto God of His creatures. We would see that the dear Redeemer had paid the whole price Himself, and then taken out of the world the equity, so to speak; and yet from this standpoint we see He has given us this grand and glorious opportunity purchased with His own precious blood, and then has given us the exceeding great and precious promises that we might be partakers of the divine nature.

In the 11th chapter of Hebrews, after he had enumerated various trials of the Ancient Worthies, the Apostle says, "And these all having obtained a good report through faith, received not the promise, God having provided something better for us that they without us should not be made perfect." Can you think of anything better than perfection? They are going to be made perfect, the Apostle says, and yet God has provided something better for **us** than perfection. What can it be? To be copies of His son. From this standpoint, the dear heavenly Father has promised to make us copies of His dear Son, promised to make us perfect, and more than perfect, He has given us the exceeding great and precious promises of the divine nature. How long is He going to take to do it? All the way, dear friends, from five, ten, fifteen to twenty years is about the longest time, because the average length of life is about thirty-five years. The dear Lord is going to accomplish this purpose in all the way from five, fifteen to twenty years; this class of people is going to be made copies of God's Son and be engaged with him for a thousand years in lifting up the world of mankind to human perfection. Just think of it! What a wonderful incentive this should be to you and me to make our calling and election sure; that we can be made like the Lord and see Him as He is in a few short years, while it will require a whole thousand years to bring the world of mankind to perfection and everlasting life, so that the kingdom may be turned over to God the Father.

So you see that the world of mankind will be actually made perfect by the process of judgment and restitution, while the Church will be given perfection from the divine standpoint through faith in the precious blood of Christ; and then the heavenly Father permits us to stand by faith in Christ's righteousness, developing us, making new creatures out of us, lifting us out of this restitution privilege of justification by faith in Christ given us, and transplanting us, so to speak, into that high relationship. We cannot comprehend the love that led Him to the tree. I am sure we cannot fully comprehend such love as this—but what should be the attitude of our hearts? We should say, "Nevertheless, not my will, but thine be done." If we can keep ourselves in that attitude, if we do these things, put on these various graces, we shall never fail, but so an entrance shall be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ. This is what we are striving for, and this is the great privilege, the wonderful opportunity that God has given to you and to me and to each one, to covenant with Him by sacrifice. And let us hold ourselves in that attitude of mind, dear friends, where we will take God at His word. It makes my heart ache at the present time when I realize what shakings there are going on all about us. Every few days we hear of some dear brother or some dear sister, whom we have looked upon with great hope, with great anticipation, that they were going to fight to the end of the way, and to lay down their armor only at the end of the battle, and find they are sidetracked on some little technical point, and trying to make a mountain out of a mole-hill. And I wish to call your attention to this fact today, dear friends, because it is more true today than it ever was before. The Adversary is going about as a roaring lion, seeking whom he may devour. Did you hear anything of him last night? I tell you, dear friends, you are going to hear more of him during the next few years, and this is the reason I warn you—and when I am warning you I am warning myself—that the Adversary knows his time is short, that he has very little time left to deceive the nations, and recognizing he has very little time to deceive the Church, he is going to deceive, if possible, the very elect; though, thank God, it is not possible for him to deceive the very elect;—but you and I are not of the very elect, yet. "He that endureth unto the end, the same shall be saved." We have not done that. So we must recognize that we have to endure to the end, and press down on the mark for the prize of the high calling of God in Christ Jesus, or we will never be made copies of God's dear Son. When the dear Redeemer was walking in the narrow way, laying down His life in sacrifice, He was not constantly asking the Father the whys and wherefores of these various developments He was passing through; He was not constantly saying, "I am going to dig up these old Jewish fables and ancient histories, and investigate this matter and see if the heavenly Father is going to to do as He promised." NO, He put in all of His time doing the heavenly Father's will, doing just what the Father told Him to do, and the Father has told Him so much to do, that He did not have to dig into anything else.

But now to close: I remember at one time, some of the Lord's dear people said to me, "Brother Draper, we are having Bible studies and are leaving the Dawns out; we do not like to take it second handed; we like to dig it right out for ourselves; we find we get a great deal more out of it when we just take it and dig it out for ourselves." Well, I investigated the matter for two or three days, and I found what they had been trying to dig out. Now what do you suppose it was? They had been trying to dig out where the lost ten tribes of Israel were—and they had not found out; and they were digging for some other things like that. It would not make any difference at all whether they found them or not, so far as their Christian characters were concerned, and I said to them, "Now I have a better way than this; if this is satisfactory to you, all right, but I have something better than that."

"Well, what is it?"

I said, "The Lord has come forth and spread His table before us in the presence of our enemies, the Lord has come forth to serve us, and He told us to sit down and eat—He did not tell us to sit down and dig. I want to tell you that if you eat all that is dug out, you will have an abundant supply. I dare say there is not a person in this house that would attempt to tell me that they had devoured, or fully masticated, all there is already dug out and on the table now. As I look into God's wonderful plan of salvation, outlined in Millennial Dawn, I do not have to look past the First Volume, myself, to find a great deal of food. But when I look out into the six volumes of Dawn, and all the Towers, and the grand and glorious helps we have on all these subjects, I ask myself, "What need have you to dig? You have no need to dig; you had better put in your time eating." So let us eat the Word of God; He has provided a feast for us; He has girded Himself and come forth to serve us. Just think of it, someone inviting you to a table and then asking you to get up and cook your own meal! I will tell you, friends, the Adversary will get us to thinking wrong; he does not care how he gets us sidetracked; he would just as soon have us out digging, if we do not eat; if we put in all our time digging, of course we won't eat. But we who have come to a knowledge of the truth as it is in Jesus, who have comprehended the wonderful Plan of the Ages, what will we do? We will eat. And it will do just what that beatuiful song says it will—"It satisfies my longing as nothing else can do."

And then another thing: Let us be careful to have the right kind of longings. Let us always be sure that we are longing for righteousness, and the Scriptures declare that we shall be filled.

By way of closing, we will sing a song for you, entitled, THE PURE TESTIMONY.

THE PURE TESTIMONY.

The pure testimony put forth in the Spirit
  Cuts like a sharp two edged sword,
And hypocrites now are most sorely tormented
  Because they're condemned by the Word;
The pure testimony discovers the dross,
  While wicked professors make light of the cross,
And Babylon trembles for fear of her loss.

The world will not persecute those who are like them,
  They'll hold them the same as their own.
The pure testimony cries out separation,
  Which calls you your lives to lay down;
Come out from their spirit and practices too,
  The track of our Savior keep full in your view,
The pure testimony will cut its way through.

Has not the time come for the Church to be gathered
  Into the one spirit of God?
Baptized by one spirit into the one body,
  Partaking Christ's flesh and His blood;
They drink in one spirit which makes them all see
  They're one in Christ Jesus wherever they be,
The Jew and the Gentile, the bond and the free.

A battle is raging between the two kingdoms,
  The armies are gathering around,
The pure testimony and vile persecutions
  Will come to close battle ere long;
Then gird on your armour, ye Saints of the Lord,
  And he will direct you by His living Word,
The pure testimony will cut like a sword.

(Heading and opening remarks in Cincinnati Enquirer, Wednesday, Feb. 26.)

LASTING

Through Eternity

Shall Be the Punishment For the Incorrigibles.

It Will Be Both Painful and Conscious, Says White.

C. T. Russell Vehemently Denies the Doctrine as Cruel,

In the Third of the Series of Debates Being Held by the Two Divines in Music Hall.

Although the wet weather last night kept many away, over 1,500 people gathered in Music Hall to hear the third of the series of debates upon Biblical questions going on this week between Elder C. T. Russell and Rev. L. S. White, under the auspices of the Watch Tower Bible and Tract Society. Each debater spoke with rare fluency and eloquence, and an occasional stroke of humor on both sides here and there caused a ripple of laughter to relieve the weightiness of the addresses. The subject for the evening was:

"The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration."

Rev. White took the affirmative side of the question, championing the theory of a real hell after death. Elder Russell, taking the opposite view, held that the Lord was all too merciful to inflict a perpetual punishment on the wicked; that, since all His teachings tended toward creating a spirit of forgiveness and mercy in mortals, He Himself must be the epitome of those qualities.

THIRD DEBATE—Tuesday, February 25, 7:30 P. M.

(Reprint from Cincinnati Enquirer.)

Chairman, Elder M. C. Kurfees,
Church of Christ, Louisville, Ky.

Proposition 3. The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration. L. S. White affirms. C. T. Russell denies.

Mr. Chairman, Ladies and Gentlemen:—I am glad to be in the affirmative on this great question that has been just read in your hearing. The Scriptures clearly teach the punishment of the (finally incorrigible) wicked will consist in conscious, painful suffering, eternal in duration. And in order that the point at issue may be clearly defined so that there can be no mistake as to what the issue is on this question, I shall proceed for a moment in the definition of terms.

Punishment—Penalty inflicted for the committing of crime or offense.

Incorrigible Wicked—Those who cannot be corrected or amended.

Conscious—That which the subject realizes.

Punishment begins and is carried on with the consciousness of pain inflicted because of guilt contracted through the violation of law or the negligence of duty.

Painful Suffering—Feeling or undergoing pain.

Eternal in Duration—Without end, forever and forever.

I wish at this time to call your attention to two words that will be investigated extensively at this time, they being "sheol" in the Old Testament and "hades" in the New Testament, so that there can be no mistake as to the teaching of God's Word on this question or my speech either as for that matter. The word "sheol" is used 65 times, 31 times translated "grave," 31 times translated "hell" and 3 times translated "pit." Gesanius of "sheol" says: "The underworld, a vast subterranean place." Job, xi., 8; Deut., xxxii., 22; "full of thick darkness, where dwell the shades of the dead; the dead are said to go down to sheol." The word "sheol" itself simply denotes the word of departed spirits and does not of itself teach anything about the pun-

ishment of the wicked. The same is true of the word "hades," the equivalent of "sheol," which is ten times translated "hell" in the authorized version, but simply transferred in the revised version. Therefore, any Scripture that my distinglished opponent may introduce from the Old Testament with the word "hell' in it you may be assured of the fact now that it has no reference whatever to eternal punishment of the wicked, and the Scriptures he may introduce from "hades" do not have reference to the punishment of the wicked beyond this life.

But there is another word in the New Testament from which the word "hell" is translated, uniformly that carries with it the idea of eternal punishment for the incorrigible wicked, and that is the word "gehenna." It is used 12 times in the New Testament, and every time without an exception refers to the place of punishment of the wicked of this life, and as this is to be the subject around which this discussion revolves, I invite your attention to the 12 passages in which the word "gehenna" is used, uniformly translated hell in the authorized version.

Matt. v., 22: "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. v., 29-30: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell."

Matt. x., 28: "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Matt. xviii., 9: "And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Matt. xxiii., 15: 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation.'

Matt. xxiii., 33: "Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

Mark ix., 43:48: "And if thy hand offend thee, cut it off; it is better for thee maimed, than having two hands, to go into hell, into the fire that shall never be quenched, where the worm dieth not and the fire is not quenched."

Luke xii., 5: "But I will forewarn you whom ye shall fear; fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."

James iii., 6: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth, the whole body and setteth on fire the course of nature; and it is set on fire of hell.'

Clearly Logical Arguments.

I trust now the gentleman will meet on these 12 passages of Scripture, so that we can have some debating at this time. Then, as a foundation, I will produce a number of strong, Scriptural, but clearly logical arguments in support of these Scriptures that refer to the future punishment of the incorrigible wicked.

But will the wicked be punished after death? Hebrew x., 28, 29. The punishment inflicted upon the sinner at the ultimate judgment will not be a mere extinction of life or physical identity, but an everlasting punishment of the wicked. Under the strong language "eternal fire" and "sorer" than death without mercy. Will Elder Russell tell us what kind of a punishment is sorer punishment than death without mercy? This cannot be death, for it is worse than death.

Luke xvi., 19-51. You have the case of the rich man and Lazarus. We showed you last night that they were both conscious in the other world. They recognized what was going on. The rich man died and he lifted up his eyes, being in torment. Mark those words "in torment."

"And seeth Abraham after off and Lazarus in his bosom, and he cried, 'Father Abraham,' have mercy upon me and send Lazarus, that he may dip the tips of his fingers in water and cool my tongue, for I am tormented in this place.'" He was perfectly conscious that he was there. He was perfectly conscious that he was tormented and begged for mercy. He knew there would be no chance of salvation either after death, as my opponent teaches. Hence he desired Abraham to send Lazarus back to this world to teach his brothers the Word of God, that they might repent of their sins in this life and thus escape that awful place of torment, knowing they would have no opportunity of salvation after death. But Abraham told him there was no chance; there was no chance of passing from one place to the other. Here is an actual example of consciousness in punishment after death. He promised you last night that he would investigate this question when he came to this proposition. We wait and see.

Daniel xii., 2. I call your attention to two classes to be rewarded at the resurrection, one to have everlasting life, the other shame and everlasting contempt. Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." If the wicked shall cease to exist and are not conscious after death, as my opponent teaches, how can they suffer everlasting contempt? Then, in other words, how can an unconscious man be ashamed of anything? But the life of the one and the contempt of the other are equal in duration, each being everlasting; hence as long as the righteous live the wicked will have contempt. If the word "everlasting" has no end when applied to the righteous it certainly can have no end when applied to the wicked in the same sentence.

In support of this I read John v., 28-29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

But you remember that I have asked my distinguished opponent various and divers questions on these propositions and he has utterly ignored every one of them. I will take the charitable view of it and say possibly he has not been able to note them and get them. I am now going to ask him a number of questions on this proposition, and that he may have no excuse he now has in his hands an accurate copy of every one of these questions, just as I am going to ask them, and if he does not answer them then you can know that he cannot do it.

1. Can man inflict everlasting punishment? Matt. x., 28.

2. Is the burning of the body everlasting punishment?

3. Did the people of Sodom suffer everlasting punishment when they were burned up with fire and brimstone? Luke xvii., 29.

4. Can a person suffer everlasting punishment more than one time?

5. What word would you use to show the future of the happiness of the righteous to be unending?

6. Does not our Lord use the same word to express the duration of the punishment of the wicked as He does the happiness of the righteous? Matt. xxv., 46.

7. Will this earth be burned up?

8. Will it exist after it is burned up?

9. Is the second death a physical death or a spiritual death?

10. If the wicked are burned up literally or just die natural deaths in the future world, as you teach, do not

the righteous suffer more in this life than the wicked in eternity?

11. If physical death will be everlasting punishment, as you teach, did not Jesus Christ suffer as great punishment as the greatest sinner, even a murderer, will have to suffer?

12. Many of the ancient Christians were burned at the stake. Did they suffer everlasting punishment?

13. When this earth is burned up (II. Peter ii., 10) which will suffer the most physical pain, man or brute?

14. If, as you teach (Millennial Dawn, vol. 5, pages 362-363), that the human family and the brute have the same spirit, and their bodies a common origin, if the death of them be everlasting punishment, will not the death of the brute be everlasting punishment?

15. Can that which exists suffer punishment?

16. If, as you teach, the wicked cease to exist, do not, therefore, they cease to be punished?

17. Since their punishment ceases, if they cease to exist, can it be everlasting punishment?

18. Is it any greater punishment to be annihilated for all eternity than for a few years?

Will He Undertake It?

I leave the question with my good brother and see whether he will even undertake to answer them or not, and if he shall answer them in his first reply this evening, that I may have a chance to attend to what he may say about them in my final speech in the affirmative at this time. But I continue the affirmative argument.

Jude, 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

Jude, 12-13. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water, carried about of winds, trees whose fruit withereth without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever."

Here are wicked men described as most worthless, miserable and mischief making. They feast without fear; every point in their description shows continued existence; namely, clouds without water, wandering stars, wild waves of the sea, foaming out their own shame, to whom the blackness of darkness had been reserved for ever. Could any one expect my distinguished opponent to imagine all these conditions to belong to that which does not exist? This statement of Jude agrees with that of Christ. (Matt. 25.) "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Jude says they are wandering stars. Jesus and Jude say they are in darkness, and Jesus says, "there will be weeping and gnashing of teeth." Can this be said of that which does not exist? No, but their weeping and gnashing of teeth is the cause of their conscious suffering. The poet well said:

"Oh, that dreadful thought of deep despair,
To hear my Saviour say,
Depart ye cursed wandering stars
Into darkness far away."

In Mark ix., 43-44, Jesus said: "And if thy hand offend thee, cut it off. It is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. Where the worm dieth not and the fire is not quenched."

Verses 45-48: "And if thy foot offend thee, cut it off. It is better for thee to enter half into life than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire. Where their worm dieth not and the fire is not quenched."

If the worm does not die, and my opponent says the wicked die, then I ask him what is the worm spoken of here by Jesus Christ, and as the worm will not die, what will become of the worm that does not die after the wicked die?

Now I introduce an argument to show that punishment will be absolute (II. Thess., i., 7-10). "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

Rev. xiv., 9-11. "And the third angel followed them, saying with a loud voice, 'if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Notice the smoke of their torments ascendeth up forever and forever. Here is a copy of Thayer's Greek-English Lexicon, in which we told you last night the scholarship of the world is combined, and Mr. Thayer gives as a definition of torment from the Greek word 'bastinados'—"pain of body or mind in torment." Can anything be plainer? Rev. xx, 10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

But those who worship satan shall also be tormented forever and forever—Rev. xiv., 15. Then this syllogism:

1. Their conscious suffering will last as long as their torment.

2. Their torments will continue forever and ever.—Rev. xiv., 11.

3. Therefore, they will be in conscious suffering forever and ever.

Now I want to introduce an argument to show you that the punishment of the wicked will continue as long as the joys of the righteous. Matt. xxv., 46: "And these shall go away into everlasting punishment, but the righteous into life eternal." Our Saviour used the Greek word "Aionios," to show both the duration of the life of the righteous and the punishment of the wicked. Dr. Thayer gives us a definition of 'Aionios' "without end, never to cease, everlasting." Christ used the word "Aionios" 26 times, 22 times to show the blessed, holy and eternal life held out as a reward to His faithful disciples and four times to show the condemnation and punishment of the wicked. In every one of these instances our Saviour used "Aionios" in the strict sense of absolute endless duration.

I will now give you some examples of aionios applied to the righteous. John iii., 16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have aionios—everlasting life." John xii., 25: "He that loveth his life shall lose it and he that loseth his life in this world shall keep it unto life aionios—eternal."

Now I give you some examples of our Savior, applying aionios unto the future life of the wicked, and if it will give endless joy unto the righteous, why will it not express endless punishment or the duration of endless punishment for the wicked?

Matt. xviii., 8: "Wherefore, if thy hand or thy foot

offend thee, cut them off and cast them from thee, for it is better for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into aionios—everlasting—fire." Mark iii., 29: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of aionios—eternal—damnation." Matt. xxv., 41: "Then shall he say unto them on the left hand, depart from me, ye cursed, into aionois —everlasting—fire, prepared for the devil and his angels." Verse 46: "And these shall go away into aionios —everlasting—punishment. But the righteous into life aionios—eternal."

I want to give you the meaning of aionios from a number of standard Greek lexicons.

Dr. Thayer says aionios means, "without end, never to cease, everlasting."

Liddell & Scott, Greek-English Lexicon: "Everlasting, eternal."

Pickering's Greek-English Lexicon: "Of long duration; lasting; everlasting; perpetual; eternal."

Dungannon's Greek and English Lexicon: "Everlasting.

Young's English—Greek Lexicon: "Everlasting; perpetual."

Slossner: "Everything that is without end, especially that which is to come after the course of this life and this world; perpetual and interminable."

Baxter's Analytical Greek Lexicon: "Interminable as to duration; eternal; everlasting."

Robinson's Greek and English Lexicon of the New Testament: "Ever-enduring; perpetual; everlasting; implying eternity, both before and after the future; without end."

Kreamer, German: "Aionios—To eternity; time in its duration continually enduring; eternal."

Greenfield's Greek and English Lexicon to the New Testament: "Aionios—Unlimited as to duration; eternal; everlasting."

Tyndall's Version of the New Testament, the first edition of the New Testament ever printed in English, published in Antwerp in the year 1526, gives aionios the same definition when he says in Matt. xxv., 46: "These shall go into everlasting pain, and the righteous into life eternal."

The great commentator Meyer, in his Commentary on the New Testament, vol. 2, page 183, says: "The absolute idea of eternity in the accomplishment of hell is not to be got rid of by popular toning down of the meaning of aionios, or by appealing to the figurative character of the term 'liars.'"

I might give you definitions from Matthew Henry, Clark, Thayer, Edwards, Thorrock, Martinson.

Pastor Russell's Address.

Pastor Russell's reply was as follows:

I take this opportunity to answer Elder White's criticism of the debate reports in Monday's Enquirer. On Monday morning I got a paper and merely saw that we had more than the six columns' space proposed by the publishers. My attention was called away, so that I did not get to read one word of the debate until after hearing, with surprise, Editor White's charge of partiality. Looking the matter up I find that all of Elder White's arguments were printed, but to keep within space in the papers some of the Scriptures were omitted where they were not part of the argument, and where they did not run through them. But the citations were all carefully given. Those of you who have read the reports have doubtless noticed that there were more trifling blunders connected with my side of the questions, which clearly shows it had no greater care at the hands of the reporters than had Elder White's.

Respecting the stenographers said to be "Russell's men," Dr. L. W. Jones, of Chicago, wrote me that himself and his friend, G. M. Huntsinger, a Kansas court stenographer, proposed making a verbatim report of the debate. He had heard that a newspaper proposed a lengthy report provided rapid stenographers could be had. He offered co-operation, which we gladly accepted, well knowing that few stenographers can report a rapid delivery. My own occasionally runs 230 words per minute. In my publishing office we have ten stenographers, but only one of them could serve in such an emergency—Mr. Williamson—and he consented to assist also. So far as I know none of these gentlemen expect or have received pay for the service, and only Mr. Williamson even has his expenses provided. I supplied them with Columbia graphophone instruments and two lady typists. They labor until 3 a. m. to get the matter to the paper in season for the early edition.

Elder White objected that these were my friends. I assured him that all Christians should be my friends, and that to be a Christian surely would not render a man less acceptable than a worldling as a reporter. I urged that he find me stenographers for the job; but he declined, making the excuse that he feared something would be cut out to keep within the six-column space proposed. I urged that he or one of his brother ministers should stay at night and see that no vital point was cut out. But I assured him that I was perfectly satisfied to leave the trimming down to the judgment of the editor. This he also declined.

Another matter: Some are inquiring whether or not I will preserve my kindly treatment of my opponent regardless of how he shall treat me. I answer "yes." Personalities and vituperations and slurs are no part of logic, and the class of people who would be influenced thereby are not such as I expect to influence anyway. We should bear in mind, too, that courtesy and Christian conduct in Texas may not be exactly the same thing as in Ohio and vice versa.

I take this opportunity for calling to the attention of this audience the correspondence between Elder White and myself on this subject as published on the second leaf of the debate program you have in your possession. Notice particularly the last paragraph of my letter of acceptance. I will read it: "As respects rules for the controversy: I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the divine rules and standards governing Christian courtesy."

"The Scriptures clearly teach that the punishment of the wicked (finally incorrigible) will consist of conscious painful sufferings, eternal in duration."

"This I most positively deny, and shall endeavor to prove, and yet I once so believed. I once specially admired Spurgeon's sermons on hell. They are so vivid, so realistic. I thought him practically the only honest preacher, for the others, professing to believe the same, rarely refer to the matter, or treat it indifferently, whereas, if true, it certainly should be the theme of every uplift, and how to escape an eternity of such awful suffering should be the theme of every conversation—to the extinguishment of every pleasure and the interrupting, at least, of every business. As a youth I went about my home city and printed here and there with chalk words which I trusted would arrest the attention of some fellow creature and assist in saving from the awful torture I believed was set before him. Similarly I sought to harangue such as would hear, telling them of the hell of torment to which they were surely going unless they repented and became saints of God. Had the Salvation Army been in existence then I presume I should have joined it. Let me here remark that while I have practically nothing in common with the Salvation Army as respects its teachings I have great respect for its honesty and zeal. It at least seems to believe what it teaches, and that is more than can be said of the majority of Christian ministers and laymen whose time is devoted largely to business, to pleasure and to social functions, while they profess to believe that their neighbors, their friends, yea, the members of their own families who are out of Christ, unsanctified, not spirit begotten, are sure to land in eternal torture

unless converted, changed, spirit begotten. I have great sympathy with so-called mission workers, who, thoroughly under the spell of this doctrine of devils, which so blasphemes the character of our heavenly Father, cannot take time for business or pleasure or even to study the word of the Lord, but in their own language must be 'saving souls.' I do not wonder that this terrible doctrine has sent many to the madhouse. I do not wonder that others seek to drown the thought of it in pleasure, in business or in the intoxicating cup.

"My opponent has charged against me that my endeavor to clear the Almighty's character and to show that the Bible does not teach this awful doctrine is having a bad influence. I dispute that. Let me relate briefly an incident proving the contrary. A short time ago, when holding a meeting at Chattanooga, Tenn., a gentleman approached me, gave me his name, and reminded me that he had been in correspondence with me for some time. I said: 'I know you very well by correspondence.' 'Ah no,' he replied, 'I never really told you who I was, but I will tell you now. As you know, I live in Mississippi. I keep a store there. When your literature reached me I was one of the wickedest of men in the world. I need not go into details, but briefly would say that I did everything that was bad. My wife, a good Methodist, did all she could to help me. She said: 'John, you will go to hell.' I said: 'I know it, Mary, and I am determined, Mary, to deserve everything I get. I know I am a bad man, and I know I will be eternally tormented, but now, Mary, I will deserve it. I will progress in my wickedness. I was in that attitude of mind when I received through the mails one of your tracts entitled 'The Wages of Sin is Death and not Eternal Torment.' I said: 'That is different, I must read this.' It was the most reasonable thing I had ever read along religious lines. I immediately wrote you for more and have since obtained probably all the Bible helps that the Tract Society furnishes. I want to tell you, Brother Russell, that I am a new man; that the love of God has produced an influence upon my heart and life which the fear of Him never exercised. And another thing, you will remember perhaps that I sent you several $50 checks for help in circulating those tracts, and that I have not sent any recently. I want to explain to you why. I answered: It is not necessary, brother, to explain. You know we never ask for money, and you owe me no explanation respecting the matter.' He replied: 'Yes, but I want you to know why these checks have not been going. They were conscience money, Brother Russell. I had given up my sinful practices, but I was still selling liquor to the Mississippi negroes, and I was trying to ease my conscience, but I cannot stand it, the truth was too powerful for me. I want to tell you now that I sell no liquor in my store, that I am endeavoring to live a godly life and to hold up the light of God's truth in my neighborhood.'

Ears Assailed With Oaths.

Let me remind you again, dear friends, that in your city, as in every large city, our ears are assailed with oaths or cursing, men and boys damn each other to hell. These men are not ignorant savages, but persons who all their lives have been under the influence of this awful doctrine, and it has not converted them. Let me remind you further that the jails and penitentiaries of Christendom are full to overflowing with criminals, and that their religious and other antecedents are inquired into at the time of their incarcerations, and that these testify that the criminals are such as had this hell-fire torment theory poured into their ears from childhood. I do not say that correct views of Almighty God would have restrained all these criminals, but I do believe that it would have restrained more of them. We have evidence of that fact in your Columbus (Ohio) penitentiary, where a short time ago three men under life sentence as murderers came into contact with our publications, setting forth the real character of God and His plan of salvation, and as a result the course of their lives was changed; they became true Christians and were so recognized by the people of the prison. Two of these have since been pardoned because of good behavior and one of them is a minister of the Gospel today.

I receive many letters from infidels telling me of their change of heart and their acceptance of the Scriptures since they have come to see them in their true light—to know their Creator as a God of justice, wisdom, love and power.

It would not at all surprise me if there are some in this audience who are believers in the Bible as the inspired word of God only because of the better explanation they have received directly or indirectly through the harmonization of the Scriptures presented in my teachings, printed or oral. Let us test the matter. If there are any in this audience who are fully consecrated to God, but who tonight would have been infidels without the assistance of the teachings which I promulgate, let them show it, please, by rising to their feet. (One hundred stood up.)

By way of testing this matter further, let us now put another question: "If there are any in this audience tonight fully and truly consecrated to God who were infidels, and who were converted to God by the doctrine of eternal torment, please rise to their feet. (Only two stood up.)

We hold that it is a mistake to claim that the blasphemy of God's name and character is essential to the propagation of Christianity. We claim that nothing else in the world is making so many unbelievers as this false doctrine; that nothing else in the world is turning the hearts of so many men away from God and all desire to draw near to Him in fellowship and true worship; that its influence is evil, and only evil, and that those who are noble and true Christians under such a faith are such in spite of it, and not by reason of its assistance.

We will admit that some of the Lord's parables and dark sayings are capable of a twist, or, as the apostle would say, capable of being wrested by those whose minds have been prejudiced on this subject from infancy. Coming to these dark sayings with their minds fully convinced, they do not seek for another interpretation of them, but accept the most ludicrous interpretations without a qualm of reason. For hundreds of years during and since the Dark Ages these doctrines have become fixed in their twist, so that any endeavor to investigate or to straighten out the strands of truth and to test them meets with strongest opposition, their minds being prejudiced, though in many instances unwittingly so. This is one respect in which my opponent has the advantage of me. He reels off one after another of texts which have been misinterpreted for centuries, and whose misrepresentations are fixed in the minds of the majority of Christian people. The hearing of these texts brings to their minds at once the fallacious theory so long attached to them. If you will take a yard of rope, my dear friends, and attempt to untwist it and separate its strands and pull them straight again, you will have an illustration of the difficulty you must expect to encounter in your endeavor to get clearly before your minds the straight truth of the Divine Word, which has been wrested and twisted since the Dark Ages. A little of this twist was, indeed, gotten rid of in Reformation times, but the adversary has seen to it that other kinks and quirks have been added.

As, for instance, on the subject of this evening: Protestants receive their teachings from Roman Catholicisms. They accepted the Catholic view as respects a hell of eternal torture, manned with fireproof devils; but they reject the only palliative feature—purgatory. To that extent they have made matters worse. But the Catholics and Protestants agree that only saints, the little flock, the elect, are fit for heaven when they die. They remember our Master's words: "If any man be my disciple let him take up his cross and follow me." (Mark, viii., 34.) The Protestants, therefore, at one sweep turn the vast majority of our race, the unsaintly, into eternal torment, never-ending, and, we might add,

useless, for neither could they be profited by it, nor could God be glorified thereby. There is something much more reasonable in the Catholic view, which consigns only willful heretics to eternal torment, but which places in purgatory the vast majority of the race, there to be purged of sin during the hundreds or thousands of years of tribulation, that they be ultimately purified and received to heaven. We have no sympathy with the Catholic view in the sense of approving it as scriptural, but, to the contrary, it is unscriptural. The Scriptures declare that "the dead know not anything," that "their sons come to honor and they know it not; to dishonor and they perceive it not of them," and that there is neither wisdom, nor knowledge, nor device in the grave (sheol) "whither all go."

As They Deserve.

That which in the Scriptures most nearly corresponds to the purgatory of the Catholics is the Millennial Kingdom, in which the whole world in general will have not only an opportunity to come into harmony with God, but receive chastisements and stripes in proportion as they neglect to hearken to the great teacher whose word will then be law. Yet how different is purgatory manned by devils and inflicting all kinds of tortures, mental and physical, from the purgatory God has arranged in the glorious epoch of purgation, when all families of the earth will be brought to a knowledge of the truth, when all the blind eyes shall be opened; when all the deaf ears will be unstopped; when Satan will be bound that he shall deceive the nations no more; when every evil influence will be restrained and every good and helpful influence will be let loose among men when the Lord who redeemed mankind will, in the promised times (years) make restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began, and when ultimately all who will receive these blessings into good and honest hearts and profit thereby may obtain eternal life, and all who reject these glorious opportunities will die the second death—be annihilated. Nevertheless, we repeat it, the Catholics, even though they have Satan's misrepresentations on the millennium opportunities for every man, have a much more reasonable and much more consistent error than that to which the Protestants bow down and worship—eternal, hopeless, infinite torments for a finite sin, or, in the majority of cases, for finite ignorance and blindness of the eyes of understanding.

Brother White, with all his love for debate and apparent anxiety to get after every objection, entirely overlooked, it would appear, some of our most pointed Scriptural texts which we asked him specially to consider; for instance, the following: Instead of answering these plain, terse Scriptural statements, our brother gave his time to misrepresenting our position by saying that we deny the resurrection of our Lord. Time will not permit us to follow his various wanderings, to follow every detail of his argument and show its unreasonableness and unscripturalness, but we may in passing draw your attention to two points. First, that our brother did not disprove the Scriptural statement that "flesh and blood cannot inherit the kingdom." On the contrary, the context which he read quite supports it, for the Apostle, in discussing the resurrection of the saints, says: It is sown an animal body, it is raised, a spiritual body." The body of flesh is called the animal body, and that was what our Lord had during His earthly ministry. He did not have it before He was made flesh, nor does He have it now, for He is changed as the Scriptures say, and has now a spiritual body, heavenly, glorious. We notice another trifling flaw in the brother's argument when he switched off to describe the rich man and Lazarus; he had the rich man buried, and, then, without waiting for a resurrection, he had him in torture with eyes and tongue and brain. These he would have you probably understand were spiritual eyes and spiritual tongue, and spiritual brain, though he tells you not how he could get these without a resurrection. And, then, to be thoroughly inconsistent, he urged a drop of literal water for that spiritual tongue. So much the worse for the argument. We shall see presently a logical scriptural interpretation of this matter which will violate neither reason nor love, neither head nor heart.

The basis of this doctrine of eternal torment lies in our little word "hell," a word whose English meaning has very greatly altered from its former significance. Originally it came into the English from the German, and signified "helle," a hole, a dark place, a cavern. In old English literature the word signified a covered or secret place or condition. As, for instance, a farmer would write to his friend at a distance, "We helled 100 bushels of potatoes this fall," meaning that he had put away that many; pitted them; put them in a hole to keep fresh for use later on. Or, again, he might write: "We helled our house this summer," meaning that he had thatched or covered over his house. Hence, the translators of our common version of the Bible were well within the right and usage of their time when they gave to the word "sheol" in the Old Testament, and its corresponding word "hades" in the New Testament, sometimes translating them "pit," sometimes "grave" and sometimes "hell;" a home, a covered place; a cavernous place. For the benefit of those who may not know I remark that the Hebrew word rendered "hell" in the Bible occurs 65 times, and that it is rendered 31 times "hell," 31 times "grave" and three times "pit." In two of the instances in which it is rendered "hell" you will find in the marginal readings of the reference Bible a comment, "Hebrew, the grave." The fact is that "sheol" always means in the Hebrew the grave, the tomb; not a grave, a mound of earth, for this is represented by the word "quber." "Sheol," on the contrary, means the tomb; as, for instance, when we say 90,000 human beings die every day and go down to the tomb—down to "sheol." As we have already said, the corresponding word to "sheol" in the New Testament is "hades," because the latter was written in the Greek language; and I remark whenever the New Testament quotes "sheol," from the Old Testament it is invariably "hades," showing that the two words had an exact equivalent. Thus, for instance, our Lord went to "sheol," went to "hades," went into the tomb; was dead three days, and He arose on the third day from sheol, from hades, from the tomb.

The Prophecy of David.

In harmony with the prophecy of David quoted by Peter in Acts: "Thou wilt not leave my soul in sheol, hades, the grave, nor suffer thine holy one to see corruption" (Acts ii., 27). I wish I had the time to go into this subject in detail and take up every occurrence of the word "sheol" and the word "hades" and prove to you what I have already stated, that the Scriptures teach that both the good and bad alike go down into sheol, hades. Thus in the text just quoted, and which we have asked Elder White to notice, David said: "In sheol who shall give thee thanks?" And, again, Job prayed that he might go down to sheol, to remain to await the blessed time when his redeemer would come and call him from the tomb under more favorable conditions. I remind you, dear friends, that we have a revised version of the Bible and that 70 of the most learned men of Christendom did the translating. Do you know why they left it out? They knew what I have just told you respecting the word in the Hebrew and Greek, that sheol and hades signify the state of death, the tomb, and they knew that our English word had in recent centuries completely changed its significance; that to-day it has no such meaning as the tomb, hence they said to themselves: We cannot translate these words sheol and hades "hell," as in the common version. It would not be honest, it would not be truthful. But what did they do? Alas, they were not as honest in the matter as we might have hoped for. They simply declined to give a wrong translation. They did nothing to help the common people to get a correct view of the matter. They said in substance: We will give them

in the Old Testament the Hebrew word "sheol" instead of the word "hell," and in the New Testament "hades" instead of the word "hell," and leave it to themselves. The educated will know, the uneducated will not know. Doubtless, like Brother White, they were afraid to trust the ommon people with knowledge on the subject lest they would become wicked, but, as we have already shown, it is error that makes men wicked. It was the misconception of God during the dark ages that turned men into demons and led them to cut out one another's tongues and to burn one another at the stake. Our Lord undoubtedly had it right in His prayer: "Sanctify them through thy word." Not another word. Let me assure you, dear friends, that every educated minister knows what I have just related respecting these words "sheol" and "hades."

Elder White's Address.

Mr. White replied as follows:

I trust that you all heartily enjoyed Elder Russell's answer to my eighteen questions. I trust that you all enjoyed his taking up those forty or fifty passages of Scripture I used in my speech and undertaking to answer them. Not one of these questions did he touch. Not one of the Scriptures that I read did he say anything about. But during about all the time of his thirty minutes he considered the question that we discussed last night. Last night he was trying to prove that the dead are unconscious between death and the resurrection. I proved beyond even the shadow of a doubt that they are conscious between death and the resurrection, and so convinced the greater part of the audience, I feel sure, and while Elder Russell is so bent on unconsciousness that he utterly forgot to answer the eighteen questions, and seems to be unconscious of the great number of Scriptural arguments that I presented in my speech just now, he is wholly conscious of the great torments he received last night.

And so after holding a council of war, doubtless with some of his brethren, and having twenty-four hours to study on his defeat last night, he undertakes to overcome it at this time. Possibly by having some days to study on my speech that he heard last night, he will be able to undertake to answer it next Sunday morning when he preaches in this Music Hall.

He replied at the opening of his speech to my criticism of the debate report. I offered no criticism further than simply to state the facts that I felt were due to myself and to my brethren, that about thirty-three of the thirty-seven scriptural quotations that I used were left out of the report of my speech.

This took out half of my speech from the newspaper. Then, he very kindly referred to the fact that courtesy in Texas may not be the same as in Ohio. I do not know how that is. This is my first trip to Ohio. I am glad I am here. I am receiving plenty of courtesy. And he thinks it was discourtesy for me to refer to the fact that his men were the reporters who furnished the report to The Cincinnati Enquirer of the first session of the debate. That was very discourteous. I wonder how courteous he thought it was last night when he insinuated that the arguments I was introducing against unconsciousness after death were idiotic and nonsensical. That is what he said.

If you will read the report in the Cincinnati Enquirer this morning you will find that more than six times he said that the doctrines that I was preaching were lies. That is very courteous indeed. I wonder if that is a sample of Ohio courtesy? That must be Pennsylvania courtesy. Well, he said that this terrible doctrine that I was preaching—the doctrine of torment—was the doctrine of devils. I would not make a charge of that kind for my life. Rev. xx., 12-15, in describing the scenes of the judgment, the Apostle John says: "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things that were entered in the books according to their works. And the sea gave up its dead, which were in it, and death and hades delivered up the dead which were in them, and they were judged every man according to his works, and death and hades were cast into the lake of fire. This is the second death. Whosoever was not found written in the book of life was cast into the lake of fire." This is the doctrine of the Bible and not the doctrine of devils.

I am reminded here of a man who did not believe there is any hell or any future punishment for the wicked—eternal punishment, as my friend and opponent teaches. He was debating with a man that was weak, not so strong as he was, not so well informed, and declared the audience in favor of no punishment after death. A man that was on his side of the question felt so jubilant after the debate was over that he rose in a defiant manner and said: "If there is any one in the audience who wants to ask me any questions about hell I am ready to answer them."

Blind Man's Question.

A poor little, weak, blind man in the audience, uneducated, but who was trying to preach the gospel to the best of his ability, arose and said: "I would like to ask you one question." "All right," he said, "ask away and I will be glad to answer it." The blind man's wife was named Rebecca. And she read the Bible to him. And he said to the debater: "I want to ask you to read the twenty-third chapter of Revelations before I ask the question." And with boisterous laughter, he said: "I am pleased to inform you, sir, that Revelations has but twenty-two chapters." The audience laughed and cheered.

The poor fellow stood there for a moment until quiet was restored, and he said: "I knew that in the Bible that Rebecca reads to me Revelations did not have but twenty-two chapters in it, but the twenty-second chapter of Revelations left all the wicked in hell, and I thought perhaps your Bible had one more chapter to get them out." And so the Word of God leaves all the wicked in eternal torment, and my distinguished opponent will never be able to get them out.

Then he referred to that man down in Mississippi that told his wife Mary that he would go to hell, and that he would deserve to go and he inttended to get all that he deserved, and he spent a number of minutes of his time in telling about some correspondence and a conversation he had with that man, and finally wound up by telling that the man was selling whisky to the negroes down in Mississippi. Now we have it.

I spent the whole time of my speech reading to you from the Word of God what Jesus Christ and the Apostle said from the doctrine of eternal torment of the wicked, and about the only argument that he brought against the argument of Jesus Christ and the Apostle was some statements made by a man who was selling whisky to negroes in Mississippi. But he said that all who would have been infidels without the truth that he preached to stand up, and several in this audience stood up--doubtless his conventional brethren who are mainly here from a distance. I wonder if any Cincinnati audience would like to stand up. We agreed that we would have no demonstration; he broke the agreement, and I can say where he leadeth me I will follow. Jesus Christ said (Matt. xxv., 26), "that the wicked shall go into everlasting punishment." I want every man, woman and child in this audience who believes Jesus Christ told the truth when He said that to please stand up. (The majority of the audience arose, including all upon the platform.)

If he wants to take any other vote, that is all right. He said that Protestants have their views from Catholics. I haven't my views from Catholics, from the simple fact that I have my views from a positive statement of the Lord Jesus Christ. He said it, and I am following Him. But he said that he had no sympathy with Catholics. Neither have I. They teach that old doctrine of purgatory, which is as contrary to the Word of God as the doctrine my distinguished opponent is teaching, and I will be just as glad to debate with a Catholic on

that proposition as I am with the gentleman at the present time.

But he said that Brother White, with his love for debate, overlooked Psalm 65 and Psalms 116 and 117, and some other Scripture that he quoted last night. How many of you remember that Elder Russell has overlooked about all the Scriptures that I have quoted during this entire debate? And we are not discussing the proposition that we were discussing last night. We are through with that, except that inasmuch as ringing it on another proposition. But he said that sheol was the same word as hell, meaning, of course, the place of eternal punishment. I deny every word of it. I showed you from more than twenty of the standard lexicons of the world to the contrary of the use of the word aionios, as applying to eternity. It was everlasting; without end; forever and forever; but showed you from the Word of God that sheol was used in the Bible sixty-five times, thirty times translated grave, thirty-two times translated "hell," three times translated "pit;" and in not one of these statements did it have any reference to future eternal punishment; but showed you from the New Testament that the word "gehenna" is used twelve times and that hell is unfirmly translated from it, and refers unto the place of future eternal punishment. And not one of these Scriptures did he notice for a single moment's time.

But he says there is one respect in which I have the advantage, that I reel off passages which have for generations been misinterpreted, and the misinterpretation of which has become fixed in the minds of the people. Answer to this charge: It is his business now to show that they are misinterpreted. But why did he not do it? He did not even undertake it. He said that I misrepresented him on the resurrection of Jesus Christ in reading from "Millennial Dawn." If I did, I read exactly what he said in his own language. He positively declared that the body of Jesus Christ was taken out of the grave by some divine power, but was stored away somewhere, he did not know where, and he did not know what had become of it, and neither was it necessary to know what had become of it, but that it probably had been converted into gases, or would be preserved, and doubtless the Lord would present that body preserved unto the nations of the earth. And he also declared that Jesus Christ came back a spirit being, and not in the body that He had while He was here on this earth, and showed you from that that he was denying the resurrection of the body of the Lord Jesus Christ, and I still charge it on him in his "Millennial Dawn" that he is denying the resurrection of the body of our Lord Jesus Christ.

Now follow an affirmative argument on the use of the Greek word "Aionios" that I mentioned in my last speech. Aionios is used by the testament writers seventy-two times, and always and exclusively as denoting unbounded external duration, and the following are a few examples:

Matt. ixx., 29—Everlasting life.
Heb. v., 9—Eternal salvation.
Heb. ix., 10—Eternal redemption.
Heb. ix., 15—Eternal inheritance.
Rev. ix., 15—Everlasting gospel.
Rev. xiiii., 6—Everlasting gospel.
Second Thess. ii., 16—Everlasting consolation.
Luke xvi., 9—Everlasting habitation.
Second Cor. iv., 17—Eternal weight of glory.

And it is similarly used to declare the endlessness of the punishment of those condemned in the great day. A careful investigation of the Scriptures shows that "Aionios" is applied fifty-five times to the eternal life and blessedness of the righteous in the future, three times to the eternity and glory of God, applied to the everlasting covenant and Gospel, and three times to past eternal time, and seven times to the future eternal punishment of the wicked. Those seven examples of Aionios applies to the duration of future punishment, as I read, as follows:

Matt. xviii., 8, Jesus says: "Wherefore if thy hand or thy foot offend thee cut them off and cast them from thee; it is better for thee to enter into life half maimed rather than having two hands and two feet to be cast into everlasting fire."

Matt. xxv., 41, "Then He shall say also unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

Matt. xxv., 46, "And these (that is, the wicked) shall go away into everlasting punishment, but the righteous unto life eternal."

Mark iii., 29, "But he that shall blaspheme the Holy Ghost, hath never forgiveness, but is in danger of aionios—eternal damnation."

II. Thess. i., 9, "Who shall be punished with aionios everlasting, destruction from the presence of the Lord and from the glory of His power."

Hebrews vi., 2, "And of the resurrection and of aionios —eternal judgment."

Jude vii., "Even as Sodom and Gomorrah and the cities about them in like manner giving themselves over to fornication and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire."

If there ever has been in any language a word whose meaning was indisputably fixed and clear and definite and pointed beyond all controversy it is certainly this word aionios in the New Testament.

"To Hell and Back."

But Elder Russell is in the habit of going to many cities and delivering lectures on the subject of "To Hell and Back," and I want him to tell us about it, for I read in the Bible of a fellow who got there and did not get back. And I want to warn you now that when you get into the place of eternal torment there will be no earthly promise, and I understand that he makes a great play in his lecture on the Greek word krisis. It is called in English krisis—not the English word crisis, and you speak of the turning point in a sick person's disease, that he has passed the crisis. That has nothing to do with it whatever, but this Greek word krisis means judgment. But he makes it in his lecture and in his writings that the word "krisis" is a trial or testing of people hereafter. Heb. x., 27. I am going to substitute his meaning for judgment and make it mean a trial in the following Scriptures and show how absurd and ridiculous his position is. Heb. x., 27: "For if we sin willfully after we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of the second trial and fiery indignation which shall devour the adversary."

James ii., 13—substituting his meaning of the word "judgment" instead of the word James took, the word judgment, and I read: "He shall have a second trial," that is, after this life, as Elder Russell teaches, he shall have a second trial without mercy who has shown no mercy, and mercy rejoiceth against judgment, or a second trial.

Revelations xviii., 10, I read: "Standing afar off for the fear of her torment, saying, alas, that great city of Babylon, that mighty city, for in one hour is thy judgment come." But you know he makes trial and judgment the same thing—both the trial. Now I will read it with his understanding of the matter. "Standing afar off for the fear of her second trial, saying, alas, that great city of Babylon, that mighty city, for in one hour is thy second trial come." He has it to last a thousand years.

Hebrew xiii., 4. Krino is the Greek word from which "crisis" originated, and krino means "to judge." I read the Scriptures now, Hebrew xiii., 4: "Marriage is honorable in all, and the bed undefiled, but whoremongers, and adulterers God will judge." Now I will read it with his use of the word "krino" and his use of the word "judge" to give as a test. "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will give a second trial."

Another thing I want to call attention to. He is in the habit in that lecture of having a great deal to say about the Valley of Hinnom. He claims that Gehenna means the Valley of Hinnom. He would not take up

my Scriptures on the Valley of Hinnom, and as I will have no other chance, I shall tell you about the Valley of Hinnom. Elder Russell will tell you that Gehenna means the Valley of Hinnom, three miles south of Jerusalem, and that there is a fire kept perpetually burning there, and the refuse of the city was thrown in there and burned up—and that is the Gehenna that Jesus is talking about.

That prince of Biblical critics, John W. McGarvey, president of the Bible College of Kentucky University at Lexington, Ky., says that the Valley of Hinnom was a deep, narrow valley, starting from Jerusalem, and lying immediately in the south of Mount Zion. Both Elder Russell and I agree that the Valley of Hinnom was a valley three miles back of Jerusalem. We do not agree that that was the place that Jesus had reference to when He said that that was the place the wicked would be cast into for future punishment. The Greek word Gehenna is first found applied to it in the Septuagint translation of Joshua xviii., 16.

History of the Valley.

For the history of the valley see the following passages of our Scripture: Joshua xv., 1; II. Chron., xx., 8, 3; II. Chron., xxxiii., 6; Jer. xxxvii., 1; II. Kings xxiii., 7-14; II. Chron. xxxiv., 45. The only fire certainly known to have been kindled there was the fire in which the children were sacrificed to the god, the idol Moloch. The worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place for even heathen worship. There is no authentic evidence that in the days of the Jews any fire was seen burning there, nor is there any evidence at all that casting of criminals into the fire there was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifices which has given the valley its bad name. This has caused it to be associated in the minds of the Jews with sin and suffering, and that plain application of its name in the Greek to the place of eternal punishment in all places where it was necessary to give that name, and as there is no word in the Jewish language appropriate for the purpose then the name of this hideous valley was used, and Jesus repeated that, then took it up and showed them that there was a place of punishment represented to them by this valley, figurative of the eternal punishment of the wicked, but substitute Gehenna or hell, as He does, and it will show you what absurdity it meant. (Matt. xxv., 22.) "Whosoever shall say thou fool shall be in danger of the Valley of Hinnom, three miles south of Jerusalem." (Matt. xxv., 29.) "If thy right eye offend you, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into the Valley of Hinnom, three miles south of Jerusalem."

Matt. x., 28. "Fear not them which kill the body in the Valley of Hinnom, three miles south of Jerusalem."

Rev. xx., 15. "And whosoever shall not have been found written in the Book of Life shall be cast in the Valley of Hinnom, three miles south of Jerusalem." My argument stands before you. Jesus said in the twenty-fifth chapter of Matthew and forty-sixth verse, These—the unrighteous—shall go away into everlasting punishment, but the righteous into life eternal." How would it be to read it like Elder Russell makes it read: "And these, the wicked, shall go away into the Valley of Hinnom, three miles south of Jerusalem." There is not a man on earth, even my distinguished opponent, that will ever be able to answer this Scriptural argument afforded by the standard lexicons of the universe. He cannot do it. The word of God is against him, the scholarship of the world is against him. He did not come to it in his last speech; he cannot come to it in this speech.

Pastor Russell's Reply.

Thereupon Pastor Russell closed as follows: I was calling your attention, dear friends, when I closed my argument to the fact that the word "sheol" as it is used all through the Old Testament is the same word that is rendered hell. Now, my distinguished friend tells us that the word "sheol" in his judgment does not mean hell at all, and does not relate to the future at all, consequently there is not any hell in the old Testament anywhere. I am glad we have that much rid of. That is a good deal. For 4,000 years we had no hell—not a bit of it in the Old Testament—and that is right. The word "sheol" merely means the grave, and all through the Old Testament the warnings of the Lord are that they would go down to "sheol"—go down to the grave—everything on the subject.

That you may know, dear friends, how the revised version of the Bible treated this subject, I remind you in the revised version there is no mention of hell from sheol and hades. The revisors knew very well that the word means grave, the state of death, and they were not willing quite to tell the whole matter, but they put sheol in the Old Testament and hades in the New—too honorable to omit the thing altogether, or put it in hell, knowing it did not mean hell. I am very glad our brother agrees that it does not mean the place of fire that he wishes to consign the people to.

Another word. Let me assure you that every educated minister knows what I have just related respecting the words sheol and hades. My opponent indicated last night, with apparent pleasure, his belief in eternal torment. And that is somewhat supported by his manner this evening. Incidentally he remarked that no doubt our chairman of last evening, Rev. Robertson, also believed in eternal torment. That makes it permissable on my part to inform this audience of what Bro. Robertson said to me last evening after he had heard our presentation.

He said: "Your view, then, is that the life of the finally wicked will be extinguished?" I answered, "yes, but not until their due time—not until either in this age or in the millennial age they shall first have had an opportunity to come to the knowledge of the truth." He replied: "Undoubtedly this is true." And I am not committing any breach of confidence in this matter, because in the hearing of others he said: "Undoubtedly that is the meaning of the Scripture, 'The soul that sinneth it shall die.'" If it dies it does not have any punishment or any pain after that; it is dead; it is punishment; it is a great punishment to die. If you get a right appreciation of life once you will think the dying, to be utterly stricken out of existence, a great punishment. That is God's provision only for the wilfully wicked.

I need not stop to dispute with our friend respecting the word "krisis" and the way in which he prefers to pronounce it. These Greek words you can pronounce according to your preference—some pronounce them one way and some another—but the word is the same word as the word "crisis" spelled with a letter "c." You can spell it with a "c" or a "k" as you please, it is exactly the same. It is a Greek word transferred to our English, and any scholar on the subject will bear me out. I suppose you will refer this matter to some professor in your colleges around here, and I am sure they will bear me out. Now we proceed. We have waited, dear friends; we have heard our dear brother speak about the figurative expressions, etc., and I call them the parables and dark sayings of our Lord. He has quoted these, and he has quoted from Revelation, but he did not quote you anything along the plain statement of Scripture. We are waiting for Elder White's "clear, plain statements of Scripture about hell and its tortures." Why, do you suppose, he did not quote from St. Paul or St. Peter or St. John's Gospel some "plain declarations about hell and eternal torment," as those Scriptures treat other subjects, such as the ransom and justification by faith and sanctification and the conclusion of our calling, and our election and the second coming of Jesus and the glorification of the saints, Christ's bride and the glory to follow? He has not told you. I will tell you. It is because there are no such

Scriptures to quote, and yet St. Paul wrote these words: "I have not shunned to declare unto you the whole counsel of God." This hell torment of the dead cannot therefore be a part of the counsel of God. On the contrary, however, Paul does tell us of the destruction of the finally wicked.

Our brother quoted this, but probably you did not notice it; but he was quoting it.

Everlasting Destruction.

You will notice it when I quote it, for I will quote it in the same way. So does St. Peter; so does St. James; so does St. John, and in no figurative language, either. St. Paul says, they shall be punished with everlasting destruction. That is what they will be punished with. If he meant with ever lasting torture, why did he not say so? He would say what was the truth. They will be punished with everlasting destruction from the presence of the Lord and the glory of His power. They will be blotted out, the finally impenitent of whom he is speaking in II. Thess. i., 9. Peter says they are like brute beasts, made to be taken and destroyed. (II. Peter, ii., 12.) Do you torment brute beasts? Is there any more reason why a man who is not fit to live should be tormented than a brute beast should be tormented? But I think that a man is as good as a beast, any way, and needs as much consideration of you and your Maker as brute beasts do. James says that he who converts a sinner from his way shall save a soul from—eternal torment?—no; shall save a soul from death. There is no figurative language about his death. These are plain statements. James v., 20. St. John says, "There is a sin unto death—the second death." I. John, v., 17. Again, "God has given unto us—believers—eternal life, and this life is in His Son. He that hath the son hath life; he that hath not the son hath not life." If he hath not life how could he have torment? I. John, v., 11-12.

But they all tell us of the love of God and His mercy, the election of a church, as passed by to be joint heirs. They tell us of the time of restitution of all things that God has spoken by the mouth of all His holy prophets since the world began. (Acts iii., 19.)

The Apostles tell us of these things.

Now coming to some figurative passages. One of these is Jude's statement that our brother has quoted, that Sodom and Gomorrah were set forth as an example of suffering vengeance and eternal fire. But it is an example, don't forget that it is an example. Our brother insists about it being eternal. I might remind him, and the rest of you, that the word that is used for everlasting and eternal is not a word as strong as our word in the English everlasting, it more properly corresponds to our word lasting, without the ever. It is a strong word, and the strongest word, that is in the Greek, and the strongest word that is in the Hebrew, and the same word is used in reference to eternal life to the church. There is no doubt about that. We are not wishing to make any part of that, but there is a different word; it is the same word used respecting the future of the church as the future of the wicked. When we come to see this fire, we will see. They are suffering the vengeance of eternal fire, which is to the point.

We were just looking for an example of what eternal fire came upon Sodom. We answer that this may be understood in either of two ways, both of which are true. First, the fire sent by the eternal God; or second, the age-lasting fire—the fire which God brought upon the people for the age or epoch. Our Lord Jesus gives us a word about these people of Sodom and the fire and its effect. He says, "It rained down fire and brimstone out of Heaven and destroyed them all." It was not a preservative fire. It was an example of how God will ultimately do to all willful sinners. Jesus said, "Ye shall all likewise perish, except ye repent"—unless your knowledge of God whenever it comes shall lead you to repentance, for all the wicked will God destroy and the wages of sin is death. (Psalms cxiv., 20; Romans vi., 23; Luke xiii., 3-5.) But in great mercy God has provided forgiveness in Jesus for those who hear and see and accept the divine mercy. This is in accord with the Apostle's word, "God will have all men to be saved and come to a knowledge of the truth, for there is one God and one mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all to be testified in due time. The testimony has reached some of us now and we are responsible under it.

But it is God's will that ultimately, as here stated, all shall come to a knowledge of the truth, not only the 1,200,000,000 of heathens who are now living, and many equally blinded in Christendom, but all the blinded and ignorant ones who have gone down into death, into sheol, until the time when the Lord's word, "Come forth," that the message of His goodness may be testified freely.

But hearken further to Jesus' words about Sodomites, who, He says, were destroyed—not preserved—by the fire that came down from heaven. And that was an example. St. Jude says, He said He destroyed them all. He referred not to the children who have lived afterwards, but those very ones that were destroyed by the fire. Mark the words: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you, O Chorasin and Bethsaida. (Matt. xi., 21.) Why, you say, then the Sodomites could not have had their judgment yet? No, we answer, not their second judgment.

They, like the rest, suffered in the first judgment, which came on Father Adam, and was inherited by all his children, but Christ died that we might have another chance, which you and I are getting now. But the Sodomites never had their second chance; neither have the majority of mankind, the heathen, for instance, never heard of the only name whereby they must be saved.

Judgment Day for the Church.

This Gospel age is the judgment day for the church, whose eyes have been opened, and who have come into special relationship to God through faith and consecration, but the judgment day for the world waits. It is the millennial day, a thousand years long. In that day the Sodomites, and the heathen, and all mankind, who have not yet had a judgment or trial for eternal life, must come to a knowledge of the truth and have a trial, because Christ died for all.

If now our curiosity is further aroused concerning the Sodomites it will be profitable for us to read what God has to say respecting the future. You can read it at your own convenience in Ezekiel's prophecy, xvi., 46-63. In that prophecy our Lord tells how during the millennial age He will bring back the Israelites from the dead, and with them their companions that they despised, that all should be blessed together.

But whether the Sodomites or Israelites or who have ever been brought to a full opportunity during the millennial age, and then sinned willfully, upon them will be visited the punishment exemplified that totally destroyed the Sodomites. Fire is always a symbol of destruction, and never a symbol of preservation.

But another text that our brother made great use of was in the parable of the sheep and goats. We come now to this parable. Note first that this parable does not belong to the present age, but to the millennial age, after the second coming of Christ. You and I cannot be the sheep and the goats of this parable. The Lord distinctly says in introducing it, "When the Son of Man shall come to his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate the sheep from the goats as a shepherd." When Brother White wanted to say the other night that our Lord was already reigning in His kingdom we objected and called attention to the fact that the Scriptures say the prince of this world is Satan, and our Lord said, "My kingdom is not of this world." Even Brother White would be forced to admit that he has not seen

our Lord sitting on the throne of His glory, and all the holy angels with Him, and that he has not seen all nations gathered before Him, as sheep and goats. The church being gathered out now is being prepared for the association with Christ in His throne, according to His promise, as His bride. Then with the binding of Satan and the establishment of the reign of righteousness the whole world will be before the judgment seat of Christ, in the sense that the church is now on judgment or on trial, and just as our Lord now is separating the wheat from the tares so then He will separate His sheep from the goats. Each member of the race will be determined by his heart obedience to the kingdom regulations, or otherwise, whether he is of the goat nature or of the sheep nature. The sheep are shown at the right hand of blessing and favor in the kingdom, and the goats are shown on the left hand, or disfavor. At the close of the millennial age the whole world will be thus divided. The sheep class, having accepted of all of God's favor, will be granted the kingdom or dominion of the earth, as Father Adam had it at the beginning, but lost it by sin.

Theirs will be a dominion under the whole heaven, and not heavenly dominion. It will be restitution to perfection; perfection will be their reward, and their Eden home will be the world, with Paradise restored, but it will not merely be a garden, as at first. As for the wicked, or goat class, who shall have enjoyed all those blessings and privileges, and yet not found in heart harmony with the Lord, what of them? They are counted as being in sympathy with Satan, and will be destroyed, even as the Lord declares that Satan will be destroyed. Notice how it is written: "These shall go away into everlasting punishment, prepared for the devil and his angels—his messengers—his sympathizers. Nothing here tells us what is the character of the punishment. That is to be everlasting. Brother White tells us that he is sure everlasting punishment is everlasting torment. But let him prove it. It is one thing to say that it is torment, and another thing to prove it. Where, in the Scriptures, is it stated that the punishment for sin is everlasting torment? Nowhere. What do the Scriptures say is the punishment for sin? The statement is plain: "The wages of sin is death." "The soul that sinneth it shall die." "Everlasting destruction"—utterly destroyed from among the people. Rom. vi., 23; Ezek. xviii., 4; Second Thess., i., 9; Acts iii., 23. These are the Scriptural statements. Where the Scriptures speak we speak. The Scripture teaching in this is silent as respecting eternal torment being the wages of sin. It teaches no such thing as eternal torment, but to the contrary. Long accustomed to thinking of punishment as implying pain, some might still feel in doubt. To such we say that the Greek word here rendered punishment is Kolasin, and that its significance is restraint, not pain—the everlasting restraint into which the wicked will go, that is the second death—just what the first death would have been had not God graciously redeemed us by the precious blood of Jesus.

Our brother has made a number of quotations from Revelation. We would be very glad, indeed, to go through these quotations, but we will not have the time. We wish to say, however, that in the Book of Revelation we find symbols. Our brother read some of these passages about the beast and the image and the false prophet, and I very much doubt if he knows what the beast and the image and the false prophet signify. The beast is going to be tormented and the false prophet is going to be tormented. And when you are going to interpret symbols you have got to do it from that standpoint. The Book of Revelation is not something that is properly brought in in such a controversy as this. Nor would it generally be considered usage to bring in symbols of Revelation as proof on any point. It is a rule among those who are doctors on this line to exclude anything like the Book of Revelation from being direct proof. We ought to have it in the words of Paul, in the Corinthians, or Romans, or Ephesians, or Philippians, or some of these plain statements in which he declares that he did not shun to declare the whole counsel of God. And he never said a word about eternal torment. On the contrary, he spoke of everlasting destruction from the presence of the Lord.

The Valley of Hinnom.

Now we go on. Our brother has found out there are immortal worms, undying worms. What in the world has given worms the power of life? Would not that be a gift of God to those worms? I do not know, indeed, but I think that the brother has merely got his symbolisms mixed up. Let us see. He read from the Bible something about Gehenna. I have to differ from him. Gehenna was not three miles from Jerusalem, but just outside the city, just a stone's throw. It was called the Valley of Hinnom, because Hinnom was the name of the man who once owned that valley, and for a while, when they got to using the Greek language, it became known as Ge-Hinnom, and it was changed a great deal until it became known as Gehenna. And it is known today that it was so known at that time. The valley is now all filled up with stones. It was once used for the burning of children. The great image of Moloch, of brass, was lighted with fires and children put into the arms of it, as a heathen worship, and God was very much provoked at the Israelites and chided them for that, and if they had thought for a moment that God had a great big furnace somewhere and was putting his children into it at the rate of 90,000 a day they would have retorted to God that they were merely copying Him upon a small scale. But God was very much incensed against them, and as the brother has said, Joash the King destroyed the valley. So, then, it was kept for the throwing of offal. We are not meaning to say that the Valley of Hinnom is a place of the second death. No; our Lord and other Scriptures show there is a picture drawn by which the earthly Jerusalem is represented by a picture of a heavenly Jerusalem, the one the type and the other the antitype, and so this Valley of Hinnom, outside the walls of Jerusalem, was merely the figure or type representing the second death. But those who would not be permitted to go would be thrown into the second death. I have not the time to deal with this matter so particularly now, but wish to refer you, if you please, to the undying worms, etc., connected with that valley. These worms in that little valley fed on the carcasses until they were burned by the fire, and those were the little worms of that time.

And they did not die in the sense that nobody had the power to extinguish the fire there. It was kept burning purposely, by a law, and the worms were allowed to feed upon whatever was thrown into that valley but did not alight in the fire, but, on the rock above. It was literally destroyed, a symbolism of the utter destruction of all those who will not be allowed to enter into the new Jerusalem, the Kingdom of God, when that time shall be accomplished. Now, I come to the parable of the rich man and Lazarus. I would like to have more time to deal with this matter, but I will have to do the best I can. There was a certain rich man. Was there a certain rich man, or is that a parable? Now, our dear brother did not tell us whether he thought it was a parable or not; he appeared to say that he thought that it was a literal statement, therefore, I must meet that argument, lest he should say that I did not meet it right. If it was a literal statement, there are certain difficulties about. In the first place, why did the man go there? Look at the records. "There was a certain rich man. He fared sumptuously every day, and he wore purple and fine linen." Is there anything else about him that was bad? No, merely the riches and the purple and the fine linen and plenty to eat. That was all that was bad about him. There is not a word said about him being an immoral man, or a blasphemer of God or anything else. There was a certain rich man, etc., and he died and was taken off into—torment? Mark you, dear friends, he was not taken to Gehenna. He was taken to hades; and the brother said that hades never refers to the future eter-

nal torment. He died, but went to hades. He went into the grave condition. Then, if you will look a little further into the matter and will read the other part of the parable you will see what about the poor man. What was there in his case? Why, he was simply a poor man; he was full of sores and sick and he lay at the rich man's gate and ate the crumbs that fell from the rich man's table. Was there anything good about that? Not especially. Was there any reason why he should go to Heaven because he lay at the gate and was sick and had no money? Not especially. Are these the terms on which you hope to go to heaven; that you do not wear any clean, fine linen and never wear purple, and that you have never had plenty to eat? I do not think so.

Carried by the Angels.

Do you think your chance for heaven is merely if you lie at some rich man's gate and eat crumbs and have sores and have dogs come and lick them? Is that your chance of going to heaven? If so, you will never go to heaven. You have never had those experiences, have you? But—now wait a minute—when this Lazarus was carried—he did—not die ordinarily, you see; he was carried by the angels. That is not the way you expect to go, anyway. But when he was carried by the angels where did he land? In Abraham's bosom. Abraham had his arms full. Now, what chance do you think you or I have? What chance is there for you and me now if Abraham got Lazarus away back there? And more than 1,800 years have elapsed since. He could not take any more in his arms sure; and there could not have been many saved at all, for that matter. It is nonsense. In other words, it is not a literal statement at all, but it is a parable. It is a hyperbolical parable, it is an exaggerated statement in parabolic form. What does it mean? I must be very brief, and cannot go into detail, but wish to say right now that I have some pamphlets that treat of this matter. I will be pleased to give any of you a pamphlet free if you will address me and say you would like to have that pamphlet.

The rich man was the Jewish nation, and he fared sumptuously, had plenty; God filled their table full; they had purple, a royalty, represented by purple; the kingdom of God in its typical form was in the Jewish nation. They had fine linen, representing the righteousness or justification that God provided them through the sacrifices of the law. All of these things belongeth to the Jews. Their table was furnished in the presence of all their enemies, as they themselves boasted. But the time soon came when they rejected Jesus, and their nation died, died to all those blessings. They did not go to eternal torment, but died to those blessings. As a nation they died, and they are not in existence as a nation. They have no nationality; but they are a people. Now, that is what is represented here. You see as a nation they are in hades, they are dead. As a people they are alive, but as a live people they have been suffering torture all through the gospel age. Where? At the hands of the various Christian nations. It is not long since President Roosevelt was asked to intercede with the Russians for them and give them some easement. They said: "Give us a drop of water to cool our tongue." They are in this torment of trouble. They have been in this trouble all through the gospel age. I must not stop with this, but go on. How about Lazarus? Who was he?

He represented the Gentiles and represented all those who are outside of the pale of the Jewish nation. They lay at the gate. The Jews would not recognize them, and the Lord said there was a change coming, and as the Jewish nation was going to die as a nation so those who had been outcasts from them, those were going to be received into God's favor. You remember he gave an illustration of this woman of Syro-Phoenecia, and how she spoke to Him. She wanted favor and He granted the favor of healing her daughter, you remember.

You remember how this Lazarus was taken into Abraham's bosom. Whom did he represent? He represents you and I, and all who by nature are Gentiles—not Jews. We were not part of the rich man, we did not have purple or fine linen. Had nothing of this kind to claim us. We were poor outcasts, without God and without hope, but now we are brought in as the Apostle says and we become the children of Abraham, and we are in the arms of Abraham, in this figurative sense—Abraham representing the father of the people. We have become the children of Abraham.

WEDNESDAY, FEBRUARY 26.

10:30 A. M.—Colporteur Meeting.

There were about 400 of the friends present at this service, which was opened with song and prayer. Brother and Sister Geo. Draper sang for us the song entitled:

"Lord Let Me Come To Thee."

(No. 127 Zion's Glad Songs Complete.)

Out of my darkness into Thy light,
Out of my weakness into Thy might,
Lord let me come to Thee;
Out of my poverty into Thy wealth,
Out of my sickness into Thy health,
Lord let me come to Thee.

Chorus:

O Let the light, marvelous light,
Scatter the shadows and banish the night;
Let the light come and let the stay,
Until there dawneth eternal day.

Out of my hunger, out of my thirst,
Out of my faults that weaken and worst,
Lord let me come to Thee;
Out of my folly and out of my pride,
Out of my sins that beset and betide,
Lord let me come to Thee.

Out of my longings into Thy peace,
Out of my bondage into release,
Lord let me come to Thee;
Out of my waywardness into Thy love,
Out of my weariness to rest above,
Lord let me come to Thee.

The Chairman, Bro. Alexander H. MacMillan, spoke as follows:

Dear Friends—We are glad to see so many present this morning. If you are not all actively engaged in the colporteur service, I am sure your hearts are in the work, and that you would be in active service if circumstances were such that you could.

It is not my intention to make a speech this morning, but perhaps I might make a few suggestions that would be helpful to some of you. To those who contemplate entering this branch of the service I would say: The first thing you should do is to memorize the canvass; learn it so thoroughly that you will have no trouble to go all through it without any hesitation; this feature is very essential;—I speak from experience. When I entered the work, my companion, Bro. Bridgeford, told me to memorize the canvass we were using then, but I did not think it well to learn and speak a piece off parrot like, so I started out with only a general outline in my mind of what I was going to say. Well, as I neared the place where I was to begin, I began to realize my

mistake, and could not master up enough courage to go into the first house, so I walked on to the very end of my territory, turned off into a side street, and selected a lonely house on the side of a hill away off. When I got there I found it was the home of an Italian who could not understand English. I must say I was glad of that. The next house I called at I was met by a little boy who told me that his mother was not at home. Well I thought things were surely coming my way that day. Next house, however, was different for all the ladies of the neighborhood, it seemed to me, were there. The lady of the house came to the door and asked me what I wanted. That was the time I needed my canvass and I did not have it. I don't know now what I did say, but I am sure that all who heard me knew that it was my first attempt for they all laughed at me, and of course I did not get an order. I did not give up, however, but kept on, and after a while got one order. That seemed to put new life in me, so I kept on till I got another; then thought it time to go home, and ask Bro. B. for some help. Next day I sold 30 books and did not have as much trouble as the day before. I will repeat, learn thoroughly the canvass before starting out, even if you find it necessary to go over it parrot like for the first few days. When you gain confidence in yourself you can go over it just as it is written in the "Hints to Colporteurs," without giving the impression that you are saying a piece.

I am sure that the Colporteur work, as an avocation, does not appeal to the flesh, but as it is the means that the Lord is blessing to gather the ripe grains of wheat, we all esteem it an honor to be permitted to engage in it. The colporteurs have many trials that others do not have, trials peculiar to that branch of the service, but who can estimate the blessings that come with those trials? What a grand opportunity we have of showing our love for the Father, by doing something that costs us some self-sacrificing. It is quite an easy matter to tell a person how much you love them, but that is not always a sure proof. Love is proven by the amount of hardship you are willing to endure, with cheerfulness, for the object of your affections. "By their fruits ye shall know them." (Matt 7:16.)

The colporteur work has been the greatest privilege and blessing of my life. While in this service your mind is free from all the business cares and worries that others have to contend with. You are never afraid that you are going to lose your job; never afraid that your business is going into bankruptcy, for it is not your business, but the Lord's, and He has promised to direct the issue, so that failure is impossible. After you have done your best you may rest assured that your service is acceptable, and the Master pleased with what you have done. How glad the angels would be to exchange places with us; how glad they would be to assist us when we get weary under our burdens. They have a better appreciation of our privileges than we have; they see and comprehend better than we the great reward in store for those who lay down their all in the service of the Lord; for all who fight the good fight of faith now while evil abounds, and the whole world is opposed to those that would follow the foot-steps of the Lord Jesus.

Sometimes we are apt to get weary in well doing and think that our lot is harder than we can bear, and that we would like to have some other work to do; would like to engage in some more honorable service. This is the wrong way to look at the matter. Paul says that God has placed the members in the body as it has pleased HIM, not as it pleases us. How apt we are to think, or say, "Well, Lord, no doubt you are pleased with the arrangement of the various members, but I can assure you that I am not. I would like to have some easier work to do; something more honorable." Of course you would not say that in so many words, but that is just what we do when we act as if we were dissatisfied with our privileges and opportunities. No doubt if we had the placing of the members we would have found a place for ourselves somewhere amongst the apostles, even if we had to arrange for more apostles than the Lord wishes to have. Let us remember, dear friends, that it is not the honor that may be associated with our work now that is going to determine our reward, nor is it our natural ability, but rather the amount of zeal and earnestness that we put into the service given us to do. Take the case of the Church at Corinth; they thought that the reward was going to depend upon the amount of glory manifested in each by the use of the various "gifts of the spirit." Paul wrote to them to correct that impression. He told them that they did not do anything to merit the various gifts, nor were they given to them to glory in, but rather to be used for the general wellbeing of the whole Church there. So it is with us; our natural ability is not anything to boast of, nothing to be proud of, so far as we had to do with it, it "just happened." God could take the most ignorant person and give him more ability, by putting His spirit upon him, than the smartest person in the world possessed. But what good would that be to the one receiving it, if it were not used properly. "Though I understand all mysteries, and have the ability to expound them with the eloquence of angels, and have not LOVE it profiteth me nothing." But if you have the Love spoken of in 1 Cor. 13 (nothing about ability) the reward is yours. The person of great ability will have to do greater works than the person of less ability in order to get the same reward. So you see, dear friends, that the Lord has tempered the body together arranging its affairs in such a way that all would have an equal opportunity to gain the more honorable positions. Of course we would have to except the positions of the twelve apostles, and the seven stars. Those have been decided by the Father. Let us humble ourslves under the mighty hand of God, and He will exalt us in due time.

Another matter I might briefly speak about is the different points of view from which our sacrificing is viewed. This matter is clearly set forth in the Tabernacle Shadows. You remember there were three fires. One outside of the camp, not in the camp, but outside, so we are in the world, but not of the world. This fire and the odor coming from the flesh burning therein was a "stench" in the nostrils of the Israelites, (representing the world in sin). This is the way the world in general views our sacrifice. Then we look in the court. There we see the fat and life producing organs of the sacrifice burning furiously, thus manifesting to all who beheld it that it was an acceptable sacrifice. This is the way the brethren view our sacrifice. They can see that the sacrifice is burning well, but cannot tell why we are so zealous; they have, however, their ideas that it is because of our love for the Father, but it may not always be that. "The apostle says, even if we were to give our bodies to be burned, and all our goods to feed the poor, and not have love, it would profit us nothing." Now we notice the fire in the Holy place. There we see the cloud of smoke rising from the burning incense. This incense, producing a sweet odor, is the way the father views our sacrifice. The incense representing our zeal and love, and fire, the trials that come to us as a result of our zeal in the Master's service. Strange fire would represent the trials coming to us as a result of our zeal in carrying out our own plans, and ambitions. Some pet theory of our own sometimes appeals more to our fallen judgment than the plan of our heavenly Father. Let us remember what happened to those who offered strange fire in the type. And let us be zealous to carry out God's plans instead of some "New light" that we have discovered, then we will pass safely under the veil into the Most Holy condition.

Now let us see how the experiences of a colporteur is here pictured. The colporteur goes to a house, rings the door bell, the lady of the house is very busy with her morning work, everything had been going wrong that morning. "There goes that bell again, I wonder who it is this time, a book agent I reckon; what a pest those people are anyway." (A stench in their nostrils.) The colporteur begins to canvass, but the lady has no

time, and says so in disgust, then the colporteur is apt to go away discouraged, but should not, for the way the message is received does not change the fact that we carry them the grandest message that God ever sent to any of His creatures, or ever will so far as we know, and they will see it this way sometime too. This is what is pictured by the fire outside of the camp. Next let us look how the brethren view this same act. They say "well, I am sorry for you, and I am sure that you would not do that work if it were not for your love for God." We are glad that it is so, but sometimes the flesh tries to get some glory out of the experiences. I remember hearing a brother say on one occasion, "I must keep at the work late and early in order to keep up my reputation as a successful colporteur. We are all in the flesh and will have to keep a sharp eye on the old man. Let us remember that it is not the number of books that we sell that determines our success, but the amount of earnestness and zeal that we put into the work, because we love the Truth, and the dear Lord who gave it to us. So the brethren see in our work an acceptable sacrifice. They see the fire burning briskly, and they are stirred to more active service in the portion of the work given them to do. Next let us look into the Most Holy and see how Our Heavenly Father views our work. He sees our love and zeal for Him prompting us to go into the work. He sees the trials (fire) that consumes our zeal (incense), and it produces an odor of sweet smell. So we see that it is not ability that makes fire, or incense, but love zeal (make incense), and trials (fire), while letting zeal operate.

So, dear friends, let us ever keep in mind that God is looking on with approval in all we do, and in all our experiences He is with us by His spirit, guiding, leading us. Let us put our trust in Him, and gladly accept every experience, and seek to learn the lesson that He wishes us to learn in connection with every trial. Knowing that He will not let one trial too many come to us, and that He will not try us beyond that we are able to bear.

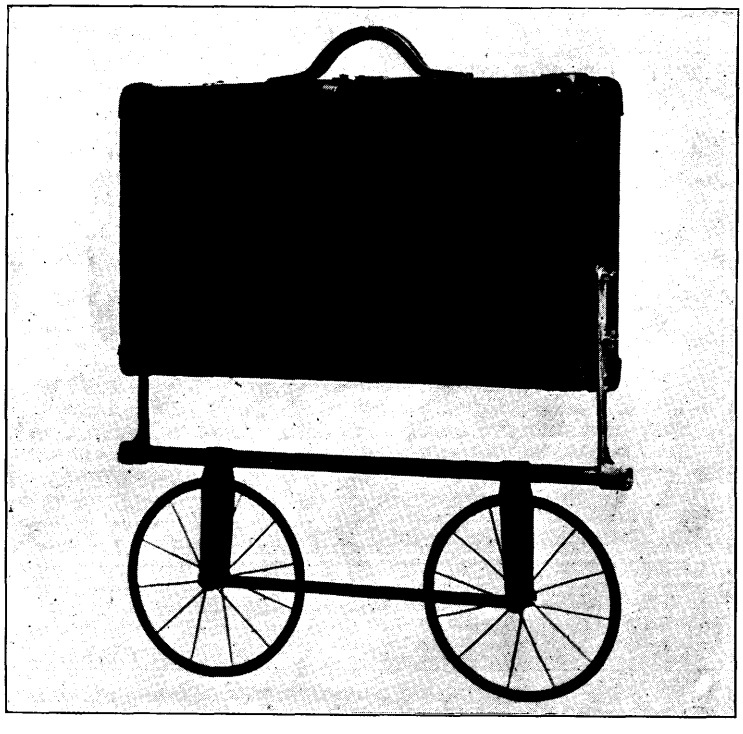
I know you are all anxious to hear from Bro. Cole, and to see the "Dawn-Mobile." or as someone has named it the "Cole-Wagon." We have been using the "Cole-method" with good success in getting orders; now that we are to have the "Cole-Wagon" to deliver the books, we should surely be successful Colporteurs.

Hereupon Bro. James H. Cole spoke as follows: Dear Friends—Bro. MacMillan told you all I thought of telling you, so I don't see anything for me to do, but to make a bow and leave the stage. You have the reports of the last three or four conventions, and in them you have all that I know that would be interesting to you in connection with the work. Now if I talk to you at this time I will have to tell you more than I know. I will, however, be glad to answer any question that you may have in your minds, to the best of my ability.

(A few questions were asked, but the majority of the Colporteurs present seemed well posted regarding the work.)

Brother Cole then remarked that as there were no more questions, he would get ready to bring in the "Cole-wagon." Thereupon Brother Cole and Brother MacMillan cleared the large stage of chairs, tables, etc., remarking that they wanted plenty of room in case the machine should get unruly and run away. The friends in the audience did not know whether it was a steam engine or what that was coming. Brother Cole then asked Bro. MacMillan to assist him, and together they retired to an ante-room, and in a few moments Brother Cole walked in with the innocent little contrivance running by his side, as shown in the accompanying cut. An audible smile went up from the audience when they saw what it was. We herewith give three cuts of the apparatus, showing the thing open, half closed and closed ready to take on a car.

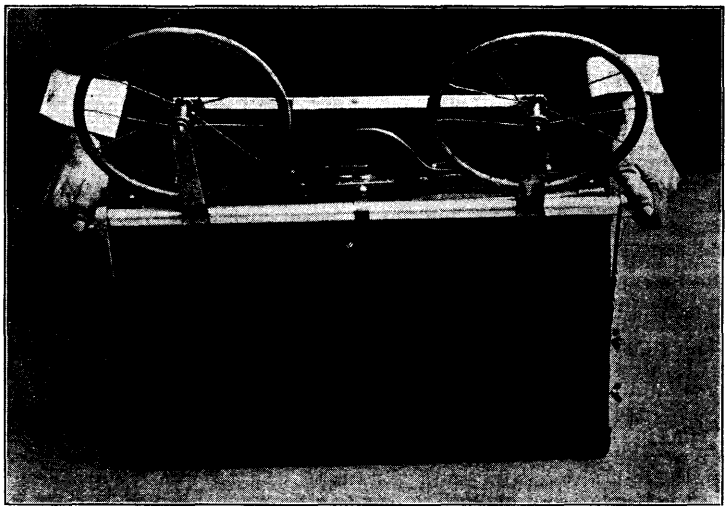
The apparatus is made for any 24-inch grip or suit case, and the height can be regulated for tall or short persons, by simply changing the end pieces from one notch to another by the use of thumb-screws. It is well to have a firm handle fastened to your suit case (one will probably go with each outfit), as it makes it much easier to steer or guide it. Cut No. 1 shows the apparatus ready for use. One simply takes hold of the handle the same as if he were carrying the case, the only difference being that the weight is supported by the wheels instead of dragging on the arm. After a few



No. 1.

trials the art of operating it is soon acquired. Of course it is necessary to lift it over rough places or a curb. On the country roads it can be run in the wagon-wheel tracks.

wheels and they will snap in place, securely locked, as shown in Cut No. 2; then take the suit case by the handle, lift it up and the frame work all drops into place—a few turns of the thumb-screw at each end and



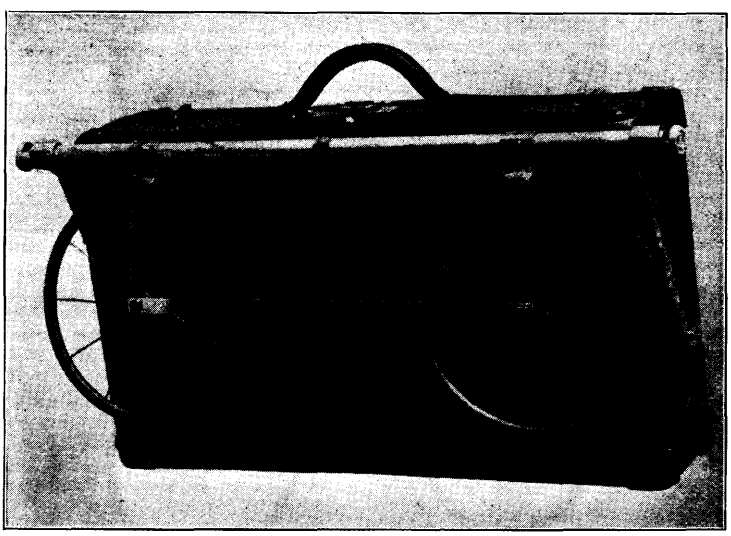
No. 2.

Cut No. 2 shows the apparatus half-closed. To get it in this position, first loosen the lower thumb-screw on each end, and then draw the frame up alongside the suit case. Now the cut shows how to drop the wheels next to suit case. At each end of the long bar is a special button, on which are engraved the words, "Dawn-Mobile," and our emblem, the Cross and Crown. With each hand you are to take hold of a button and pull out. This releases the wheels, which drop beside

the apparatus is ready for use, in less time than it takes to read this description.

It is believed that the machine will be found to be of much assistance to the friends, especially for the sisters. They are in course of manufacture now and can be had from the Bible House at about $2.00 each. This price, of course, does not include any suit case—you are to use your own suit case.

At the close of the service a great deal of interest



No. 3.

the suit case, and then you have it as in Cut No. 3, ready to take on a street car or upstairs. To get the apparatus back into working order, simply pull up the

was shown by the friends as they examined the machine.

2:30 P. M.—Discourse by Pilgrim Brother C. A. Wise.
Subject: "The Prospective Members of The Body of Christ."

Dear Friends—Let us begin our services by singing the first and last verses of No. 105:

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

* * * * * *

When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my blest Father encircle His child,
O! I shall be satisfied then."

"IT doth not yet appear what we shall be, but we know that when Christ, who is our life, shall appear, we shall be like Him, for we shall see Him as He is." And this is our prayer.

I want to talk a little while to the prospective members of the Body of Christ. I trust everyone in this room is such.

We come upon a scene in God's great plan when the last members of the Body of Christ are being called out, and we want to encourage them. Nothing I shall say will be new, dear friends, but I want to stir up your pure minds by way of remembrance.

Ephesians 5:27: "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And we are told in the 25th verse that Christ gave Himself for the Church. There is a great misunderstanding among our Christian friends, and they do not rightly divide the Word of Truth in that respect, seeming to think that all the promises in God's Word refer to the world. I want to show you some of the special promises that refer to the Church, the elect of God, and do not refer to the world. We are told that this class shall stand before the judgment seat of Christ, and every individual member of the Body of Christ is to stand before the judgment seat of Christ and be judged according to the deeds done in the Body. No member of this class will have another judgment day. This is your judgment day, dear friends, and this is my judgment day, if we are prospective members of the Body of Christ. And O, how careful we ought to be. He loved the Church, and gave Himself for it, that He might redeem us and purify unto Himself a peculiar people. Are the world a peculiar people? No, no. All the members of the Body of Christ are peculiar people, people zealous of good works, and we need to try to rightly divide the Scriptures this afternoon, because there is a preciousness in the promises as related to the members of the Body of Christ that does not relate to the world. We read that He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world; and we are glad of that, and we want to realize the preciousness of the promises that relate to the elect, the Bride of Christ. I want to call your attention to three figures, which the Scriptures clearly bring out, to call to our minds the fulness of this class, the Church class—or you may call it what you will, dear friends, it all means one and the same thing. These exceeding great and precious promises refer to but one class. I trust we are all realizing some of these exceeding great and precious promises, that by these we might become partakers of the divine nature, having escaped the corruption that is in the world through lust. So, I trust that everyone who is within the sound of my voice this afternoon, has come, as it were, out from under condemnation, sin and death, and is now rejoicing in Christ Jesus. We are among those who are recognized as being free men and women in Christ Jesus, and if we are among that class, the Apostle says to you, Therefore ye ought to give the more earnest heed to the things which you have heard, lest at any time you should let them slip.

We see, dear friends, it requires constant refilling. It does not take much to fill these little vessels that you and I possess, but I trust that our capacity is growing day by day, and it requires more and more. I trust you are daily requiring more and more to fill your capacity. We remember the time when God for Christ's sake pardoned our sins, and we were made clean, as it were, through the precious blood of our Lord and Saviour Jesus Christ; and, Oh, what a joy and peace there came into our hearts? Our dear Saviour mentioned that when He said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." You have all enjoyed that sweet rest, but there is another rest that you have also enjoyed, and which you are rejoicing in today. I think that a great many of our friends fail to comprehend the two rests;—the first rest of justification, and the second rest of consecration, or sanctification. "Come unto me all ye that labor and are heavy laden, and I will give you rest"—that is the first rest. Some of us are so glad that we simply sit down, fold our hands and try to think of what we have. We want to realize or comprehend the fact that there are oceans of love of which we have not yet drunk. "Take my yoke upon you and learn of me, and you shall find rest unto your souls." There is the other rest. I wish that all Christian people could realize upon both of these rests. Our text says, That He might present it unto Himself a glorious Church, not having spot, or wrinkle, or any such thing. Every member of the Body of Christ is to be made according to the pattern of Christ Jesus, and as we realize the perfection to which He attained we realize that we must all attain unto that perfection—not in the righteousness of our own—no, no, for we are all as filthy rags; there is none that doeth good, no, not one. But, dear friends, entering upon this first rest we have this glorious privilege of wearing this robe of Christ's righteousness; Christ wants to present this Church without spot or wrinkle, or any such thing. There is so much need of being washed by the water of the Word. You sisters, especially, frequently send your clothes to the laundry and have them cleaned, and you have what is known as "dry laundry," and after we have been washed by the water, we are made like unto the clothes. When they are returned there are a great many wrinkles that have not yet been ironed out. We are the same way; there are a great many wrinkles that need smoothing out, and all must be smoothed out, and it is going to require fire to do it. "Think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." I say, it is going to require fire to do it. It is peculiar what various agents the Lord is using to try you so as by fire.

Let me tell you something of these wrinkles we need to have ironed out.

Impatience. (I noticed some of us during the debates have not that wrinkle fully ironed out; we become impatient. We certainly want to have that all ironed out.) Pride; Evil Surmising; Evil speaking; Selfishness; Fear. These are some of the wrinkles that seem to predominate in our characters, and it is necessary that each one should be smoothed out. We are, as it were, on the wheel, and the Adversary is turning it. I think that all the members of the Body of Christ recognize the fact more and more that whosoever shall live godly in Christ Jesus shall suffer persecution, and I am sure that the friends who are assembled here today are not attempting to get to heaven on flowery beds of ease. No, no, you are all finding it a rough way, as suggested, a very narrow way also, and few there be that find it. But, dear friends, we must all walk this way, because this is the way our dear Redeemer walked; He blazed the way so to speak, and you and I are walking in His footsteps.

Now let us smooth out some of these wrinkles. I think that the one that predominates in our characters

is that of **impatience.** The Lord permits various conditions to come to us—permits us to be placed under various circumstances in order that we might be tried, as it were. You know patience should be fully developed. I sometimes wonder, as I meet the dear friends, and I see how the Lord is permitting those who are the very dearest unto their hearts to assist in turning the wheel. Those that you would give your very life for are the very instruments the Lord is using to develop patience in you. If you are placed in that condition, rejoice. "Lift up your heads and rejoice!" "And again I say rejoice." If you feel that in any sense you are being placed upon the wheel, even though it may be those that are very near and dear to you who are assisting in turning it, just leave your self there. Every member of the Body of Christ must be made like unto our glorious Head; and so let us see that patience may have her perfect work.

Unkindness. We need to iron that out until brotherly-kindness begins to shine out.

Pride. As we smooth out that wrinkle, we find humility.

Evil Surmising. How careful we ought to be here. As we smooth out that wrinkle, we see that of self-control coming in.

Evil Speaking. Oh, how careful we ought to be .

Selfishness. Let us iron out all the selfishness in our characters, and then we will see that generosity will appear.

Fear. As you get that wrinkle all smoothed out you will find that perfect love casteth out all fear.

If, dear friends, we are feeling the influence of the Adversary in any sense; if we are being placed where we are being tried, so as by fire, let us not withdraw. You remember that our heavenly Father sits as a refiner, and He will allow it to come to just such a point that all of these things, all the washings, and all the refined. We want to be, dear friends, as clay in the hands of the potter. We recognize, as we begin to realize something of the high calling of God in Christ Jesus, and the honor and glory to which all the members of the Body of Christ are called, that we can see that all of these things, all the washings, and all the wrinkles, are to be smoothed out in order to be presented to Him a glorious Church. And as we consecrated ourselves, all we are, all we have, and all we possess, and all we ever expect to have, unto our heavenly Father, we will seek to be among those who are recognized as being members of the Body of Christ, and we will know that we are all built up into Him, Christ the Head and the Church, the various members of the Body of Christ. Let us recognize this fact, that the Body of Christ has been selected out during all the Gospel Age, and that we have come upon the scene when the last members of the Body of Christ are being called out—the feet members—and the Prophet looking down on the stream of time said, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tiding of good, that publisheth salvation; that saith unto Zion, thy God reigneth." Why? I want to tll you why. Truth, as relating to God's plan is now due in a way as it never before has been due to be known to the household of faith. There are truths due today that were never before due to be known; so far as the Plan is concerned, I verily believe that all the members of the Body of Christ understand the plan. We are not getting anything new, so far as the Plan is concerned. To give you an illustration: I often liken the Lord's Plan to a wheel, the hub representing the Lord Jesus Christ. The whole Plan revolved upon the Man Christ Jesus who gave Himself a ransom for all. The various spokes leading away are the various parts of this great plan of God, and here we have this great rim that binds all of these spokes together—love. If you will watch them making a large wheel, you will find that it is necessary to put in little wedges all around these spokes. That is what you are getting now—the wedges all around. So far as the plan is concerned, you know the plan; God has revealed the secret unto us, and He has told us in the text the secret, and this is the secret, "I speak concerning Christ and the Church." It is a wonderful secret, but a secret which the world has never known and cannot comprehend. Why? Because it is a secret society that has one hundred and forty-four thousand members, and there cannot be another one in that society. And since 1881 that number has been complete; but there is a vast number who have been standing in the ante-room, so to speak, and when one fails to complete his consecration, he steps down and out, and one of these in the ante-room is bidden to come in. See that no man take thy crown—it is man that is going to take the crowns.

Peter speaks to us about this glorious Church, and he chose the figure of the spiritual temple, which is now being erected, and for which the stones have all been gathered out from the various quarries of the world throughout the Gospel Age. Daniel, looking down the stream of time, says, "O the blessedness of Him that waiteth and cometh to the 1335 days!" What a wonderful privilege it is! All of these stones have been quarried, and they have been chiseled, and polished, and brought up to a certain standard of perfection, in order that each stone may occupy the exact place in that spiritual temple which our heavenly Father is erecting. You know, dear friends, it requires a great deal of work to bring up a stone to a certain degree of perfection; as we recognize to what depth humanity has fallen, we can see that it requires a great deal of polishing to bring us up to the condition that our heavenly Father designs all the members of the Body of Christ shall attain unto. Are you being polished? Yes, you are. You are polishing one another, and if the Lord has placed you in peculiar conditions where you feel the polishing is going on, praise the Lord. You and I will not have very long in which to complete the polishing.

I am familiar with building, and I have often noticed the process of preparing a stone. The man first has the plan of the stone thoroughly fixed in his mind, and then begins to work. Our Christian experience is like that man. If you will watch him, he takes a blunt chisel and begins to knock off a little here and there, and all around. Now what is the process of that man day by day? Instead of keeping on with these blunt chisels, he takes a finer one. And as that stone is brought to a certain condition nearing perfection, he also changes implements; and when it comes down to getting the fine details of the stone or the designed pattern, he gets a kind of sharp-pointed chisel and cuts down in the cracks and crevices, in order that all the fine details may be brought out in their fullness. The Lord is doing the same thing with you and I. There was a time in our experience when the Lord needed to use the blunt chisel, taking a blow here, and a blow there. As we began to grow in grace and knowledge, it was necessary to take different kinds of chisels; and I want to say, dear friends, that we come upon a scene now when He is using the long-pointed kind of sharp chisel. Do you feel the effects of it, dear friends? I know you do. But just be passive in the hands of our loving Redeemer; He wants to present you unto Himself a glorious Church. It can be only through that means, dear friends.

Then we have that other picture of the Bride of Christ. You all remember the invitation to become members of the Body of Christ, as in the 45th Psalm. "Hearken, O daughter, and consider; and incline thine ear; forget also thine own people, and thy father's house." Where was this daughter called from? "I have called thee from the cedars of Lebanon." There is where she was called from. But the Psalmist wants us to hearken. "Incline thine ear; forget thine own people and thy father's house." And so we have. As we saw the wonderous beauties of the court of Christ, we presented ourselves living sacrifices, and now we are running for the prize of the high calling of God in Christ Jesus. "So shall the King greatly desire thy beauty." O, ye members of the Bride of Christ, so shall

the King, the great King of the universe, greatly desire thy beauty. Let the chiseling, polishing, and grinding, go on, dear friends. "The King's daughter is all glorious within." O, we are all as filthy rags, there is none that doeth good, no not one. The King's daughter within the palace is all glorious, and so we will be, dear friends. And I want to tell you that that daughter class represents one hundred and forty-four thousand members—the King's daughter within the palace is all glorious within. It is no wonder our Saviour said that He wanted to present to Himself a glorious Church, not having spot, or wrinkle, or any such thing.

"So shall the King greatly desire thy beauty, for He is thy Lord; and worship thou Him." O dear friends, how glad we ought to be that our eyes have been opened and we have seen the beauties and wonders of this prize, the "little flock," to whom it is the Father's good pleasure to give the kingdom. To me, dear friends, this is one of the most startling statements of the whole Scriptures to think that we, as human beings, can so be changed by the precious blood of the Lord Jesus Christ that the King of the Universe would like to give us the kingdom. And this is true, dear friends. All through the Gospel Age the Bride has been longing, waiting anxiously for the return of the Bridegroom. How often she has prayed: "Come, O Lord, come." How glad we are today, dear friends, the heavens cannot retain Him any longer. He has returned, and we, like Rebecca, see one walking in the field. Who is this one walking in the field? O, dear friends, it is the returned Bridegroom! He is in your midst today. O, Bride, put on thy jewels and all thy fine array.

"His saints He now will gather to crown and glorify,
And bring them to mansions prepared on high."

Before our dear Redeemer went away, He left us many words of encouragement. "Let not your hearts be troubled." "I go to prepare a place for you, and if I go, I will come again and receive you to myself, that where I am there ye may be also." Peace I leave unto you." There are so many endearing terms that our dear Redeemer has left for us; He knew that we would need all the encouragement we could possibly receive; so in every way possible, He has left such endearing words, such words of comfort and consolation. I think of a little illustration our dear Brother Bohnet gave us at one time. He said we were accused of having long faces. He said it is true—our faces are long the other way, this way (Cross-wise). I think that is true of all of us.

But there is yet another work to do. The Prophet says, "Gather together my Saints unto me, those who have made a covenant with me by sacrifice." And so awaken those that slumber.

Behold the Bridegroom, he is in our midst today!
O Bride, put on thy jewels, and all thy fine array.
His saints he now will gather, to crown and glorify,
And bring them to the mansions prepared for them on high.

Behold the Bridegroom! O ready stand with those
Whose lamps are filled and burning before the door shall close;
The nuptial feast is waiting for those to enter in.
And then the joy exceeding with love reign will begin.

Behold the Bridegroom! Our fast days now are over,
For in the Bridegroom's presence we need not hunger more.
We know Him in the breaking of truth sustaining bread,
And at the king's our table, are fed.

Behold the Bridegroom! We cry, Lord Jesus, come.
Lift up your eyes ye reapers, and bring the harvest home;
The sowing time is over, your night of weeping gone.
Oh joy the morning breaketh—'tis now Millennial Dawn.

Coming on down the stream of time, John shows us when all the members of the Body of Christ have made themselves ready. "Come hither, and I will show you the Bride, the Lamb's Wife." Do you think, dear friends, that refers to the world? No, it does not refer to the world. Here is a peculiar class, a class that our heavenly Father has taken, so to speak, into His confidence. "Unto you is given to know the mysteries of the Kingdom of God." "Ye are not children of the night, but of the day." "The secret of the Lord is with them that reverence Him." Would that all could see the difference between these great promises, those that relate to the world, and those that relate to the Bride. We are glad to know, dear friends, the time is so near at hand when all the blindness shall be removed, and all the world will have the opportunity of coming to Christ. But still there is other work that must go on; there are still other members of the Body of Christ that must be awakened; and I trust, dear friends, as a result of this Convention, many may be awakened.

The Apostle John says, "I looked, and lo, there stood on Mount Zion a lamb, and with him an hundred and forty-four thousand having their Father's name written in their foreheads." Now that means one hundred and forty-four thousand; it does not mean one less, and it is said of this class that they sang a new song as it were, and no one could learn that song but the one hundred and forty-four thousand. Have you learned to sing the song? I used to think I could sing that song. For years I was under special instruction, and I was playing the harp, I thought, very skillfully, bringing out, as I thought, very beautiful tones. One day the Lord showed me what I was playing was not harmony at all, but He re-tuned the harp and gave it back. I trust He has done that in all our cases—re-tuned the harp, and we are playing upon it; we are playing, as it were, the song of Moses and the Lamb. No one can sing that song but the hundred and forty-four thusand. And I know some people wonder why we place so much stress on this little flock, this Church, the Bride, the Lamb's Wife, the hundred and forty-four thousand. But the blessing cannot go to the world until that class have all been called out. It will go to the world as soon as the Gospel has been preached to all the world for a witness, and the last member of the Body of Christ has been called out, and exactly on time the last one will be called out.

The Diaglott rendering of our text is very beautiful. It reads, "That He might place the congregation by His own side, glorious, having no spot, or blemish, or any such thing, but that she might be holy and blameless." There is where the Bride of Christ is going to be placed. When the Bride has made herself ready, then she will be presented without spot, or wrinkle, or any such thing, and our dear Redeemer, our Bridegroom, will place her at His own right hand. It will require a little more work before we will be in a condition to be placed there. I think we can all realize that. But it is true that the nearer you get to the goal, the sharper and keener are your temptations. The Adversary is trying you on all sides. You remember in the 45th Psalm, it says, "The King's daughter is all glorious within. She shall be brought unto the King in raiment of needle work." You and I work upon the pattern; we make a great many mistakes in doing that. You know there are seven threads we are using to bring out the beauty and harmony of the pattern. We are inclined to use one thread more than we do the others, and that is the thread of knowledge; and as we began to work there was not much harmony or beauty, because we were using principally the one thread, and when Present Truth was presented to most of us, we were so glad, and we were so anxious that all the world should receive it, that we went out using is as a sort of club; and we had to unravel it. So then, if you will use the seven threads, you will find there will be beautiful harmony. So as we work day by day on this stamped pattern, we develop the spirit of Christ in our hearts. We want to be made in the likeness of our glorious Head, and if

we are, then it will be true that He will present us unto Himself a glorious Church, not having spot, or wrinkle, or any such thing. You and I have received a wonderful blessing, I trust, in our association here, and we have been a great encouragement to one another, a tower of strength, so to speak, but in a few days we will be going to our daily avocations, each one for himself, and then we will have to stand alone, and then it will not be so easy as it is now. When we get to where the grinding and polishing is going on, we cannot always go along smiling; but let us stand shoulder to shoulder with one another as much as we can, and encourage one another, and build one another up, with songs and hymns and spiritual songs. Do not place a stumbling-stone in the way of any one. You can remove stumbling-stones from the weaker members of the Body of Christ that they may also make progress.

I said we were all going to be tried so as by fire. I am told that in the army, the hardest thing to do is to stand. A great many have reached the standing condition. Stand, and let patience have her perfect work. A soldier recently told me that of all the difficult duties there were in the army, standing still was the hardest. Let patience have her perfect work, dear friends. Let God work in and through you. Just a few more trials, and then the victory will be ours. It is suggested that while all of these individual stones have been quarried out from the world and brought up to a state of perfection, and up to the time our dear Redeemer was due to return they were placed at one place, and when He came our great heavenly Father began the construction of the great spiritual temple, of which Solomon's temple was a type. You know how those various stones and timbers were all prepared and brought to the temple site, and so it is said, there was not the sound of a hammer when the building was put together; and so it will be when the great spiritual temple is erected. There will be no opportunity beyond the vail. The polishing must be all done this side the vail, and the Lord is going to place you in the position where all the polishing can go on, and all the defects removed, and all the wrinkles ironed out, and just as soon as this work is accomplished, then our heavenly Father will take that stone and place it in the great spiritual temple in just the exact place the great architect designed that stone to occupy. And then as soon as the last stone has been polished, the chief corner stone, Jesus Christ, is placed —and what then? Back there in Israel when the Lord had accepted the literal temple, the glory of the Lord filled it, and the High Priest came out and blessed the people. So it will be when the Chief Corner Stone is placed upon the Spiritual Temple; the glory of the Lord will fill this temple, and then the blessings of the Lord shall go to all the people. The Lord is going to use that temple class for one thousand years to verify His promise which He swore to Abraham, "In thy seed shall all the families of the earth be blessed," and we are glad to know through the word that temple class is almost complete.

So now, ye reapers, lift up your heads and rejoice and bring the hearvest home. Then the Church will be presented to our dear Redeemer, and He will place it at his right hand, and then for one thousand years, we will assist the dear Redeemer in blessing all the families of the earth.

(Heading and opening remarks in Cincinnati Enquirer, Thursday, Feb. 27.)

BELIEVES

That Judgment Day

Will Find Multitudes of the "Unjust" Saved.

Pastor Russell Eloquently Holds To That Theory.

While Elder White Declares It To Be a Fallacy.

Great Crowd Attends the Fourth of the Series of Debates in Music Hall.

Perhaps the largest gathering since the opening of the Russell-White debates in Music Hall attended the one held last evening, nearly 2,500 people filling the vast auditorium and part of the balcony. Attorney Scott Bonham presided, and made a few opening remarks, in which he paid a tribute to both the debaters and expressed how honored he felt at presiding over the meeting.

As in the previous debates, Elder L. S. White and Pastor Charles T. Russell good-naturedly fought over the Biblical interpretation of the question—neck and neck, as it were—while the throng listened, at times in almost breathless suspense. The proposition for the evening was as follows:

"The Scriptures clearly teach that the First Resurrection will occur at the second coming of Christ, and that only the saints of this Gospel Age will share in it; but that in the resurrection of the unjust (Acts xxiv, 15) vast multitudes of them will be saved."

Pastor Russell took a positive view of the question, while Pastor White spoke in the negative. That there would be a resurrection of the wicked, held Pastor Russell, divines had long ago conceded, even in the light of almost atheistic tendencies. That the final resurrection had not come was evident from the present status of the world's morals. Christ's work was sufficient at the time of His crucifixion, he declared, but He would return to complete His task of saving mankind. Elder White took an opposite view of the question.

FOURTH DEBATE—Wednesday Evening, February 26.

(Reprint from Cincinnati Enquirer.)

Chairman, Scott Bonham, Esq.
Attorney-at-Law, Cincinnati, Ohio.

Proposition 4. The Scriptures clearly teach that the First Resurrection will occur at the second coming of Christ, and that only the saints of this Gospel Age will share in it; but that in the resurrection of the unjust (Acts xxiv, 15) vast multitudes of them will be saved. C. T. Russell affirms. L. S. White denies.

Elder Russell's Speech.

ELDER RUSSELL said:

I take this opportunity to assure Brother White and this audience that my opening remarks two evenings ago were in no sense intended as jibes or slurs against my opponent. He evidently misunderstood my statement. I did not say that his arguments on the

subject were idiotic and nonsensical, for the gentleman had not yet presented his arguments. How could I antagonize them? What I did say was that the idea that when a man is dead he is more alive than when he was alive is an idiotic and nonsensical idea. But I confessed that I, myself, once believed this nonsense, as many bright and able men beside Brother White still believe it. I expressed surprise that a man of his caliber, after studying the subject, should still be willing to undertake its defense. My endeavor is to awaken such intellects as Brother White's to a realization of the absurdity of such false reasoning which so long has held able and brilliant minds. Brother White's antagonism by no means discourages me. I remember that Saul of Tarsus once persecuted those of this way, and thought he did God service. Many persons at first so antagonistic that they burned my books have afterward become their warmest defenders, my friends and colaborers. I call to mind a Methodist minister, Mr. Rogers, of Homestead, near Pittsburg, who, when proffered the reading of "Millennial Dawn," refused and was so prejudiced that he declared that if it were left in his house he would burn it. Later on in the Lord's providence he did read it, got a blessing, and is now a colaborer in the work. I call to mind Dr. Simpson, of Allegheny, a United Presbyterian minister, who at first was terribly incensed against "Millennial Dawn," but after a careful, prayerful study of it became a firm friend of the truth. On the platform with me this evening is Brother Paul Johnson, once the pastor of one of the most prominent Lutheran churches of Columbus, Ohio. Brother Johnson was once in such opposition to the true interpretation of God's Word that from the pulpit he urged those of his congregation who possessed "Millennial Dawn" to burn it. Let us hope that Brother White may yet sit down to read the "Dawns" carefully and prayerfully, and not merely in a spirit of opposition which always blinds to the truth.

The topic under discussion this evening—"The Resurrection of the Dead and What It Implies"—is a very prominent one in the Scriptures and a very important one, without which it is impossible to understand the divine plan of salvation. But this subject of the resurrection has been little studied by Christian people in general because their minds were diverted away from it by the erroneous supposition that the dead were not dead, but alive in heaven or purgatory or hell. The doctrine of the resurrection therefore has been rather in the way of Christian people and theologians who, following the style of Brother White's comments of the other evening, have claimed that it is a resurrection of the body, whereas the Scriptures declare that it is a resurrection of the soul, and never once refer to a resurrection of the body. Elder White the other evening endeavored to read in the word body, claiming that when the Apostle says, "It is sown, and it is raised," the body is meant. But if the "it" means the body, how does it apply when the Apostle says, "God giveth it a body as it has pleased him?" Does it mean that God giveth the body a body? Surely not. The "it" is the being, the soul. The matter is clearly stated in respect to our Lord; His soul was not left in sheol, was not left in hades, was not left in the grave. "Thou wilt not leave my soul in hades." (Acts ii., 27-31.)

Theologians in wrestling with this subject of the resurrection are so confused by the error of thinking that the man is alive in the interim between death and the resurrection that they formulate some peculiar absurdities in trying to explain the matter. They would tell us, for instance, that Adam has been over 5,000 years living without a body either in heaven or hell, but if he is in heaven his happiness is not quite complete, because he needs that flesh; and if in hell he is not suffering as much as he would do and ought to do, and, therefore, needs the resurrection to complete either his joy or his pain, and similarly with all the other thousands of millions. The mere statement of the matter should show the absurdity of it. According to science, our bodies experience a change, throwing off all effete matter and taking on new, so that our organisms, our bodies, are completely changed every seven years. Evidently, therefore, these changing particles of matter are not important; it is not particular atoms of matter that the dead will desire in the resurrection, but a return to being, a return of soul, a return to conscious personality. I have not the time on this occasion to discuss the meaning of the word soul, but have a free tract on this subject which I will be pleased to send to any one who will write a postal card request to me at Allegheny.

The resurrection is what the Apostle terms "The salvation that will be brought unto us at the revelation of our Lord and Saviour Jesus Christ." I Pet. i., 13.

Any salvation which we enjoy in the present time, the apostle explains, is the salvation by hope, by faith, and is not an actual salvation. Rom., viii., 24. "We are saved by hope." If our hope continues, and if we are energized by it to obedience to the Divine Word, the result will be our actual salvation, or resurrection, full and complete—a salvation from sin and its death penalty. But notice that as the Scriptures clearly distinguish between the trial of the church during the Gospel day and the trial of the world during the millennial day, so it distinguishes between our special salvation and the world's common or general salvation, and similarly it distinguishes between the First Resurrection, which the saints will enjoy, and the general resurrection, which will be for the world.

In other words, the great general penalty that came upon Adam and all his posterity that was sentenced to death was, "Thou turnest man to destruction" (Psa., xc., 3)—to "sheol," to "hades," to the grave. The second step in the Divine plan was the redemption of Adam and all his race by the Great Redeemer Jesus. The third step will be the deliverance of the world from the sentence of death—otherwise called the "curse," the "wrath of God," etc., that is resting upon our race because all are sinners. Rom., v., 12. Have in mind, then, these three parts: 1. Adam's sin and its death penalty. 2. Our Lord's righteousness and the giving of His life as the redemption price for Father Adam, and, incidentally, for all his children. 3. The resurrection of the dead. The race was treated as a whole in the original sentence which passed upon all men, and in offset of that "Jesus Christ, by the grace of God, tasted death for every man." And in response to this there shall be a resurrection of the dead, "both of the just and of the unjust." Acts, xxiv., 15.

It will be noticed that the resurrection is in this text divided into two parts. Similarly the Prophet Daniel, speaking of the matter, divides it into two parts, saying: "Many of them that sleep in the dust of the earth shall awake, (1) some to everlasting life and (2) some to shame and age-lasting contempt." Dan., xii., 2. Notice that they were not enjoying everlasting life, but were asleep in death, and the others were not suffering shame and lasting contempt, but were also asleep until awakened. But particularly notice the two classes, both participating in the resurrection.

Come now to our Lord's statement on the subject: "Marvel not at this, for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and come forth; they that have done good to the resurrection of life, and they that done evil unto the resurrection of damnation." John, v., 29. Note here again that all are in their graves, and not alive; and that all must come forth from their graves, not from heaven, or purgatory, or hell. Note that the coming forth is not the resurrection, either. But that they come forth that they may have a resurrection—"unto resurrection."

The Meaning of Resurrection.

The Greek word signifying resurrection is "anastasis," and does not mean merely an awakening from the dead, as in the case of Lazarus. The meaning of the word is "standing up again." The thought is that a fall took place. Adam was created perfect and upright, in

the image of his Maker, but through sin and disobedience he experienced a fall, which affected him mentally, morally and physically. Christ's redemption of Adam, His payment of Adam's ransom price by His own death at Calvary, secures much more for Adam than merely the coming out of a state of unconsciousness. Imagine Adam in his dying moments, 930 years old, weak, emaciated, all run down every way. Let us not get the thought that our Redeemer's death was intended merely to justify Adam to return to that enfeebled condition. Oh, no; the payment of his sin penalty justified his return to the condition in which he was when he transgressed. Or, as Jesus expressed it, he came "to seek and to save that which was lost." Luke, xix., 10. Human perfection was lost; the right to a return to human perfection was bought by the precious blood of Jesus, and the time for the return will be at our Lord's second coming, when all shall hear the voice of the Son of Man and come forth from the tomb in practically the same condition in which they entered it; but unto, or with a view to, their resurrection or raising up again out of the sin and death condition into perfection, etc., from which they had degraded. So, then, in Adam's case it may be plainly seen that he not only will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again of full recovery from his fall into sin and imperfection. This is the glorious meaning of the word resurrection, standing up again.

True, only Adam and Eve ever fell from perfection; but all their race were reckoned as sharing in their fall, because if they had not fallen their children would have been born on the same plane of perfection and to Divine likeness; hence in the Divine arrangement the redemption of Adam to all that he lost includes also all of his children, all of whom, under the Lord's gracious arrangement, will have a full opportunity of coming back to the perfection of life, to the image of God.

Now let us note the processes of the divine arrangement.

Lost It Gradually.

Adam and his race did not lose their perfection in the Divine image suddenly, but gradually during 6,000 years the race as a whole has been going downward, so that while Adam even under adverse conditions was 930 years in dying, the average length of life today is 35 years. And so we find that the Lord has arranged that the resurrection--Anastasis raising up again—shall be a gradual one.

All of God's blessings began with the church, which the apostle tells us is to be "a kind of first fruits unto God of his creatures"—James, i., 18. If this were the only Scripture on the subject we should be able to gather from its statements that God intended the salvation of an after fruit, else what is the signification of the church being a kind of first fruits. Again, the church is called "the church of the first born," or, more literally, the "first borns" others of the human family is to be saved later will come in as the afterborns."—Heb., xii., 23. It should be noticed that the Scripture use this word "born" in respect to the perfecting accomplished in the resurrection. Hence the church is spoken of as being begotten of the holy spirit, and a later experience, which we enjoy, is called the quickening of the spirit. When we begin to be active in the service of Him who hath called us from darkness into His marvelous light, then the embryotic condition is represented as progressing and preparing us for birth in the resurrection. Thus our Lord, begotten of the holy spirit at the time of His baptism, quickened by that spirit to energy in doing the will of Him that sent him, and finishing his work was developed and made ready for His birth of the spirit in His resurrection, which we read, "He was the first born from the dead," and again, "the first born among many brethren"—we his brethren are to be similarly born in the first resurrection, as we shall see later.—Col., i., 18; I Cor., xv., 20. Only this first born class is being dealt with at the present time. God's time for begetting the world with the spirit of the truth, and for the world to be developed, and for the world to be born, in the sense of reaching perfection of life, will be in the next age during the millennium. No one will question that the heathen are not begotten of the word of truth at the present time, when we know that more than 1,200,000,000 of them have never heard of the only name whereby we must be saved.

Pardon me if I emphasize this thought, for I realize how important it is to your clear comprehension of the Divine plan as revealed in the Scriptures—that the church, the elect, the saints, will alone constitute the resurrection of the holy who shall be associated with Christ to share with Him in His throne of glory and in His work of blessing all the families of the earth as members of the spiritual seed of Abraham. Let me quote again, "Blessed and holy are they that have part in the first resurrection on such the second death has no power, but they shall be priests unto God and of Christ, and shall reign with him a thousand years."—Rev., xx., 6.

When Resurrection Begins.

The resurrection process for the Church, the "little flock" class, begins with their consecration, when they are reckoned as dead with Christ yea, also as risen with Him, dead to sin and alive toward God through Jesus Christ, their Lord. Their changed or resurrection life has its beginning now, and as the apostle says, they are being transformed by the renewing of their minds, that we may prove (know, experience) the good, acceptable and perfect will of God and this we will attain in our actual resurrection, when all the members of the church, which is the body of Christ, shall have been "begotten" and "quickened" and developed and be ready to be "born from the dead" in the first resurrection.

This first resurrection class, the Church, is said to share in Christ's resurrection, His resurrection, which is not to human perfection, but to glory, honor and immortality—"far above angels, principalities and powers, and every name that is named."

Those who are called of the Lord here in this gospel age are invited to share his ignominy to suffer with him, to suffer for the truth, to suffer for one another, to "lay down our lives for the brethren," "for if we suffer with him we shall also reign with him."—(2 Tim., ii., 12.) "If we be dead with him, we shall also live with him"—heirs of God, joint heirs with Jesus Christ, our Lord, if so be we suffer with him that we may also be glorified together."—Rom., viii., 17. These, and these alone, are to share in the first resurrection, "his resurrection."

Note this expression by the apostle in his letter to the Philippians (iii., 8, 9). He says, "I do count all things but loss and dross that I may win Christ and be found in him," a member of the glorious body of the anointed one beyond the veil—a member of the bride—the Lamb's wife, who shall sit with him in his throne. Rev., iii., 21.

The apostle continues the same argument, saying that "I might know Him; might be identified with Him, and experience the power of His resurrection."—Phil., iii., 10.

"His resurrection" is the first resurrection, or chief resurrection, to spirit nature, to the divine nature, but as for the world's resurrection it will be entirely different—it will be a resurrection, a raising up to the glory, to the dignity, the grandeur of the perfect man Adam, as he came from the hand of God very good, in the image and likeness of Him who created him, plus the valuable experiences gained through the fall and the raising up again.

The Apostle, continuing his argument, declares that the conditions upon which he may hope to share in Christ's resurrection, the first resurrection, or in the Greek the "out resurrection," exanastasis, is that he

shall be made conformable to Christ's death—that he shall die as Christ died.—(Phil., iii., 10.) He does not by this mean that he must die on the cross, but that he must die a sacrificial death; he must lay down his life in the service of God, in the service of righteousness, in the service of the brethren, the body of Christ. And this rule applies to all who will be members of the body of Christ, the royal priesthood, the peculiar people. As our Master said, each of these must take up his cross and follow Him.

Who Are the Good and Just?

Having now clearly in mind the two classes, and that resurrection has been provided for both in the divine plan—that the sacrifice for sin was a ransom for all to be testified in due time (I. Tim., ii., 4-6), let us examine particularly St. Paul's expression, "the resurrection of the just," which corresponds with our Lord's expression "that they have done good." But who are these? We reply, that in the absolute sense there is none righteous, no not one (Rom., iii., 10). There is none just.

We must therefore understand these expressions "done good" and "just" in the relative sense in which they are uniformly used in the Bible. As the apostle says, "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit." (Rom. viii., 4.) Fortunately for us, it does not say walking up to the spirit of the divine law, for then none of us would be acceptable, but it does say walking after the spirit of the divine law, and this may include all who have been begotten of the Holy Spirit, but it could not include any one else. Hence, all of our neighbors and relatives and members of our families who have not been begotten of the Holy Spirit cannot be of these who are walking after the spirit, cannot be of these who are approved of God, and described by the Apostle as "the just," the justified, the acceptable, cannot be of those described by our Lord as doing good in God's sight; cannot, therefore, be of those who have part in this resurrection to life, the first resurrection of the blessed and holy, this chief resurrection to joint heirship with Christ in glory, honor, immortality, and to reign with Him a thousand years. I might press the matter a little closer and say that not all who are begotten of the Holy Spirit will be in the first resurrection, but my point is sufficiently well established without pressing it to this extreme, and I ask you then to consider carefully in your minds how many, how few, of your neighbors, friends and relatives you may, according to the apostle's phraseology, expect will be in the first or blessed resurrection to everlasting life. If you have followed me carefully, if you get the force of the apostle's words respecting walking not after the flesh, but after the spirit, the spirit begotten, and then continuing in that good way, you should be ready to admit that the number in this resurrection is extremely limited, as our Master expressed it: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (Luke xii., 32.) And again: "To him that overcometh will I grant to sit with Me in My throne." (Rev. iii., 21.) Let us now apply the words of Daniel, indicating that the holy awake to everlasting life, and the words of St. Paul, that the just will be resurrected first, and the words of Jesus, that this class, having done well, been approved of God, conquerors and more than conquerors through Him who loved us and bought us—these shall have as their reward that they shall come forth unto the resurrection of life. What does this signify—the life resurrection? It means this, that there will not be a gradual raising up, that the power of resurrection will come upon them suddenly; that they, as the apostle explains, will be "changed in a moment, in the twinkling of an eye," and not by a gradual process of mental, moral and physical development. Their gradual change takes place in this present life, changing them from glory to glory into the likeness of God's dear Son (II. Cor. iii., 18), and through experiences and trials, sufferings and self-sacrifices, that they may thus as the jewels of the Lord be polished and made ready for the kingdom. These, then, one by one, as they were polished, the apostles first, and all the faithful little flock in Christ since, have been allowed to wait for their glorification and their resurrection change, until the second coming of Christ, that the whole body of Christ may be glorified together. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." (I. John iii., 2.) Thus St. Paul said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me that day, and not unto me only, but also unto all them that love His appearing." (II. Tim. iv., 7-8.) As St. Peter said: "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." (I. Pet. v., 5-4.)

Respecting this resurrection of the church, St. Paul wrote: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body." (I. Cor. xv., 42-43.) Then adds: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." (I. Cor. xv., 51.) The majority of the church, including the apostles, having been polished and prepared for the kingdom, "fell on sleep" (I. Cor. xv., 6), and have since waited for the full gathering of the full body of Christ at His second coming, and the apostle is here pointing out that those who will be living at the time of the second advent will not go before the ones who are asleep, but, on the contrary, the "dead in Christ" (the sleeping ones) will rise first. Or, as Daniel says, awake first, and then the living ones of that time will experience a similar change, so that all will be glorified with the Lord beyond the veil as spirit beings, for, as the apostle says, "flesh and blood cannot inherit the kingdom of God." Therefore, not only those who have slept for centuries must be changed to spirit beings, but the living ones also must be changed from flesh to spirit. When thus changed we shall be like Him and see Him as He is—not as He was. (I. John iii., 2.)

We have already quoted the Scriptures which tell us the reward of this little flock, the bride of Christ, who will participate in this resurrection of the blessed and holy, and we remark that the title "first resurrection" in the Greek signifies not merely first as in order of time, but first in the sense of paramount, chief, highest resurrection. They will receive perfection of life instantly, because their trial for this glorious condition in the present life will have passed successfully—they will have had the approval of God as copies of His dear Son, and be counted worthy to obtain that resurrection.

The Resurrection of Damnation.

We come now to the other, or general resurrection, styled by the apostle the resurrection of the unjust, and styled by Daniel the resurrection of those who shall be awakened from the sleep of death to shame and age-lasting contempt. This resurrection in John v., 29, is called the resurrection of damnation, but the translation is seriously faulty. The Greek word rendered damnation is krisis, and is more properly rendered in the revised version, judgment, as in the twenty-second verse, where we read, "The Father judgeth no man, but hath committed all judgment unto the Son." John v., 22. It was the same word used by St. Peter when he said: "God knoweth how to reserve the unjust unto the day of judgment." II. Pet., ii., 9. Our translators could scarcely have made a poorer translation than they have given us when they improperly rendered this word damnation contrary to its use elsewhere and to its meaning. Surely the poor world has had enough of damnation or condemnation

already, as the apostle says, condemnation passed upon all men because of Adam's transgression. Rom. v., 12. The world has been under this condemnation for 6,000 years, and, although Christ has redeemed them from that condemnation, their release from it has not yet been accomplished, because the world must wait until the "calling," the "sealing" and the "glorifying" of the "elect" shall first be accomplished. This condemnation that is still upon the world will at the second coming of our Lord be canceled, and then, under the new covenant, the Lord will be merciful to their transgressions and their sins, and their iniquities. He will remember no more. Jer. xxxi., 31-34. The apostle tells us that God has appointed a day in which He will judge the world in righteousness by the glorified Christ. This is a promise of a future judgment or a future trial of the world, and the millennial day or epoch is set apart for that particular work. With the forgiving of the Adamic condemnation mankind will be brought to a new trial, or judgment, or test, even as we who believe during this Gospel age on account of our faith are counted as released from the Adamic condemnation and started on a new trial for life eternal or death eternal; so the world, when its judgment day shall begin, will not only be released from the Adamic condemnation, but immediately begin to be on trial individually for life or death eternal. Our Lord, in this same chapter, declares that the Father judgeth no man, but hath committed all judgment to the Son, and the apostle corroborates this, saying that "God will judge the world in that day (not in this age) by that man whom He hath ordained, Christ Jesus" (Acts xvii., 31), the head to be the Lord, the bridegroom, the church, the body of Christ being associated with Him in His judgment throne, from which the blessings of the Lord will go forth, and also His testings and disciplines to every creature. That the glorified church, after sharing in the first resurrection, will be associated in the judgment of the world during the world's great judgment day, the millennial age, is the distinct statement of the apostle. I quote his words: "Know ye not that the saints shall judge the world?" (I. Cor. vi., 2.) Now, then, connect with this thought of the world's coming judgment by the Lord and His associates, the church, the language of Jesus: "They that have done good shall come forth to the resurrection of life (the first resurrection), and they that have done evil shall come forth to a resurrection of judgment." (John v., 29.) We have already shown that the mere awakening of the sleeping dead is not a resurrection, and the Lord's Word declares that the unjustified, the disapproved of God, will all come forth from their tomb, from the sleep of death, "unto," or that they may have a resurrection, by judgment; that they may be raised up out of their present fallen, blemished, sinful, imperfect conditions, mental, moral and physical, up, up, up, to that which is perfect, to that which was lost, that they may rise up again to the glorious heights of the likeness and image of God as He originally created them, from which perfection they fell through sin, but to the privilege of returning to it again, they were redeemed by the precious blood of Jesus, who gave Himself a ransom for all, to be testified in due time.

Shame and Age-Lasting Contempt.

Now, let us look at the statement of Daniel, xii., 2, that some will come forth to shame and age-lasting contempt. Imagine the world coming forth during the millennial age from the tomb; imagine the blessed conditions which we are promised shall then prevail when Immanuel shall be King over all the earth, when Satan shall be bound during that thousand-year judgment day of the world, when the knowledge of the Lord shall shine forth as the great sun of righteousness to scatter all the clouds of ignorance and superstition that are now blinding the hearts of man. Imagine the knowledge of the glory of the Lord filling the whole earth, not merely as a gentle shower, but symbolically ocean deep, as we read, "The knowledge of the Lord shall fill the whole earth as the waters cover the deep." (Isa. ii., 9.) Consider the description of that glorious epoch given us through the prophets and apostles. The Apostle Peter says of it: "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ (the second advent), whom the heavens must receive (retain) until the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts iii., 19-21.) We have just been considering some of the promises made by the holy prophets. Hark further to the Lord's declaration that the people of that time shall no longer say, I am sick, and there shall no longer be an infant of days, children in infancy, neither an old man that hath not filled his days —none shall die of old age, but sinners shall be cut off in the second death; for the prophet goes on to declare that a sinner dying then at a hundred years would be but a child; he might at very least by obedience to the laws of Messiah's kingdom live to the conclusion of the millennium. (Isa. lxv., 20.) The Apostle Peter, speaking of that reign of Christ, head and body, the antitypical Moses, said: "It shall come to pass that the soul that will not obey that prophet (that great teacher of the millennial age) shall be utterly destroyed from among the people. Thus there will be a weeding out during the millennial age, they who persist in the love of sin, and choose to disobey the divine law and respond to Messiah's judgments, disciplines, etc., until at the close of the millennium the whole world will consist of human beings in the image of God as was Adam. As the divine plan tested Adam when he was perfect, so His divine arrangement that the world of mankind shall be subject to a severe crucial test at the close of the millennial age, after they shall have passed through the experiences of the fall and of the raising again to all that was lost. If by that experience they have learned to fully submit their thought to the will of God, if they have learned to love righteousness and to hate as iniquity everything contrary to the divine will, it is God's pleasure that they shall have eternal life. And who will not after these experiences be in full accord with Him, and who would have any love or sympathy for sin, will be blotted out of existence for "the soul that sinneth shall die" (Eze. xviii., 20), shall always be the divine standard.

This trial at the end of the millennial age is clearly pictured to us in Rev. xii., 20, where we are told that after Satan, having been bound for a thousand years to deceive the nations no more, that at that time he may be loosed and test or try all who dwell on the face of the earth, whose number is as the sand of the seashore. What proportion of these will yield to the temptations of the hour we are not informed, but those who do yield will be counted in as enemies of God, and their destruction in harmony with the divine judgment is symbolically pictured in the words, "Fire came down from heaven and devoured them."

Another picture of this millennial age, the time of judgment of the world, is given us in Rev. xx., where we read that the dead, small and great, will stand before the great white throne. The whiteness of the throne represents its purity; the righteousness of the judgment reign of Christ.—Rev. xx., 11-12. As it is written again, He shall judge the world in righteousness by that man whom He hath ordained—Christ and the Saints, for we are members in particular of the body of Christ. The books will be opened, the books of the Bible which now are to so many closed and misunderstood, and the dead will be judged according to the things written in the books, as our Lord declared, "My words shall judge you in the last day—the millennial day, the last of the 7,000-year days." Six of these days have already passed under the reign of sin and death, the seventh is just before us,

and is called the day of the Lord, the day of Christ, the great Sabbath for the world, in which, through Christ, they shall rest from the Adamic condemnation, be released from it, and be brought back if they will into harmony with God.

We read also that they will be judged according to their works, and this, we notice, is quite contrary to the judgment that is now upon the church, for as the apostle informs us, we are judged according to our faith, according to our endeavors, and not according to the actual results. But the world during the millennium, during its judgment day, will be judged according to its works, and works will be possible under the assistance of the kingdom. There will be nothing to pull down, nothing to tempt, nothing to destroy in all the Lord's holy kingdom. Everything to upbuild and to strengthen and assist; not merely to have good endeavors, but their endeavors will meet with more and more success as they shall rise up more and more out of sin and death conditions unto full perfection of all that was lost.

By the end of the millennial age perfect works will be possible to all who remain and perfect works will be required of them; they shall be judged according to their works. This does not mean that faith will not have its part, but they will no longer walk by faith, as we now do, but by sight, by the various assistances of that glorious day, when the darkness and shadows of the present time shall all have flown. Note that the apostle tells us of that blessed day further, saying, "The redeemed of the Lord shall return and come to Zion with songs and everlasting joy on their heads, and sorrow and sighing shall flee away." (Isa. xxxv., 10.) Let us not think of this as referring to the saints at the present time, but rather of the returning or restitution class who will then be privileged, as the same prophet declares, to go on the highway of holiness, which is a very different way from the "narrow way" of holiness which is the only way open during this gospel age for those who will be joint heirs with Christ.

Let us remember the words of the same prophet concerning the same restitution class, the world during its day of judgment are on trial for life or death eternal. Let us remember that the redeemed of the Lord are not merely the elect, who enjoy His favor during this gospel age, but that the whole world was redeemed, and God has promised a blessing to every member of the race through the precious blood, describing the blessings of the millennial age and the resurrection in beautiful poetic language. He says:

"In this mountain (kingdom of God) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and in this mountain (kingdom) He will destroy the face of the covering cast over all people, and the veil that is spread over all nations (ignorance, superstition, death). He will swallow up death in victory, and the Lord God will wipe the tears off all faces, and the rebuke of being His people shall be taken away from all the earth." (Isa. xxv., 6-8.)

The New Order of Things.

The new order of things connected with Messiah's reign, and the world's judgment or trial epoch, is most graciously pictured as a new heaven and a new earth, "wherein dwelleth righteousness," as compared with the present order or condition of things over which satan is the prince or ruler, when sin and death abound. (II. Peter, iii., 13.) Not that there will be a literal burning of this earth, or its destruction in any sense of the word, but that the great transition epoch between the reign of sin and the reign of righteousness will be accompanied by a momentous epoch of trouble, including Anarchy, which will overthrow all present institutions, and prepare the world for the reign of righteousness and love, as in contradistinction to the present reign of sin and selfishness and death.

The binding of satan and the overthrow of the reign of sin is described as "a time of trouble such as never was since there was a nation." (Dan., xii., 1.) And following it will come the new era of peace, in which God's blessings will be poured out on the world, while their judgment or trial for life or death eternal will be in progress.

Hearken to the description: "I heard a great voice out of heaven saying: 'Behold the tabernacle of God is with men, and He shall dwell with them and they shall be His people; and God Himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away; and he that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful.'" (Rev., xxi., 3-5.)

Mark, dear friends, that this is not a picture of the reward of the church in heaven. It is a picture given us respecting God's dealings with the children of men on earth, after the glorification of the church, the new Jerusalem, the Bride, the Lamb's wife. It pictures the time when God's tabernacle shall be with men under the whole heaven. It tells us that the whole earth shall be filled with the glory of God. It tells of the time when "every knee shall bow" and every tongue confess; the time when all men shall have full knowledge of God and His righteousness, and a full opportunity of coming back into full harmony with Him, and to full perfection, full raising up, full resurrection to all that was lost by Father Adam's disobedience.

Resurrection by Judgments.

Up to the present time God has not been judging the world, that is, rewarding and punishing each act of mankind. The whole world was under a death sentence anyway and only those who came to the Lord and got free from the original sentence could with any propriety be said to be on trial again. Hence the trial was confined to justified believers, God's people; hence the Scriptural declaration, "The Lord will judge his people." (Ps., cxxxv., 14.) But the judgment of the world, as we have already shown, is set aside for the future, "God hath appointed a day in which he will judge the world in righteousness," the millennial day, which has not yet been fully inaugurated. (Acts xvii., 31.) When that glorious day shall be ushered in, the judgments of the Lord in the earth will all be committed to the son, as the Scriptures declare—"The Father judgeth no man, but hath committed all judgments to the Son" (John v., 22), and the judgments of the Son will take cognizance of every evil deed of every creature, as we read, "He shall not judge by the hearing of the ear, neither by the sight of the eye; he shall judge righteous judgment" (Isaiah, xi., 3-4).

Christ and the church will thus regulate the world's affairs, and see to it that every evil deed is punished, and every good endeavor is rewarded, and the result will be marvelous, as the prophet has declared: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah, xxvi., 9). As soon as a man finds that the attempt to commit a robbery will bring upon him some physical punishment, he will desist. As soon as he finds that to slander his neighbor would bring upon him a temporary paralysis of the tongue, he will be careful respecting his words. And so with every act and every word, a just recompense of reward will be rendered for each; and forthwith there will be no further use for jails and penitentiaries, police or armies; and speedily the world will learn that honesty, righteousness and truth will be their best policy, and gradually they will learn to love righteousness when they see its beneficent operations in the uplifting of their own minds, and bodies, and hearts, from sin and degradation toward the likeness of God.

Oh, how these descriptions given in the Word of God of the glorious times of restitution that are to come, give us a new view of His character for justice and for love, as well as for wisdom and for power. With what fervency we can now pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." Now, as we read the apostle's words, "The whole creation groaneth and travaileth in pain together * * * * for the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom., viii., 19-22), we see a meaning in His words that we never saw before. The manifestation of the sons of God will be their glorification in the kingdom. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt., xiii., 43). And as the result of the shining forth, as the result of the kingdom then established, as the result of the overthrow of satan, sin and death, will come the relief of the groaning creation from the bondage of corruption, the bondage to death. Some of them are bound by mental and physical and moral chains. Others have gone down into the tomb. But all shall be released; all shall have an opportunity to return to the Father's house, for "In our Father's house are many mansions" (John, xiv., 2). There is one for the angels, there is one for the glorified church and there is another not so high for the world of mankind.

Mark how the apostle points this out in the same connection, saying: "For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom., viii., 21). The liberty of the children of God, fully attained, means everlasting life, without the blemishes and imperfections with which we are now acquainted. The children of God, the saints, will get their release in the first resurrection. But the groaning creation, the world in general, as the context shows, are also to have their share, but not until the saints are glorified. Then, during the millennium, the world may be released from all the bondage, all the restraints, all the limitations of corruption and death, and come back to all that was lost in Adam, redeemed by the precious blood of Jesus.

How We Can Judge.

But, says one, will their conduct in the present life not have something to do with the condition of mankind during the millennial age? Will they get scot free? We answer, dear friends, that we may judge somewhat of the Lord's dealing then by His dealing with the church now. Those of you who now are saints of God, and who once were aliens and strangers and enemies of God, and who at that time sowed your "wild oats," sowed to the wind—how did God deal with you when you were received into His family? Consider the matter a moment. Although He freely forgave you your trespasses for Christ's sake, and permitted you to enter into blessings and joys, and to an appreciation of His glorious Word, nevertheless, He permitted that some of the sting and smart and poison of your course of sin should continue with you. Doubtless many of this audience have aches and pains at this moment, the result of their sins and indiscretions before they came into the Lord's family, before their sins were forgiven. We see a principle here, a reconciliation and also a permission of stripes, or punishments. From God's standpoint our responsibility is in proportion to our knowledge. Since all, except idiots and infants, have some knowledge, all have some responsibility, and for that responsibility they must expect stripes, punishments, few or many. This is the principle which applies to the world in the future. They will not be lost to all eternity, which would neither be few stripes nor many, but would constitute intermingable, unceasing stripes.

The legal obliteration of the world will be entirely canceled before the Lord with the opening of the millennial age, for God has promised that under the new covenant He will forgive the sins and iniquities of Israel, and the Apostle shows that the same principle will apply to all the Gentiles. It will be a gradual work to take away the stony heart out of their flesh and to give them a heart of flesh. It will require a large share of the millennial age to bring mankind into that gracious condition in which they will have the heart of flesh—hearts proper to perfect mankind—hearts of love. But remember, dear friends, that these hearts of flesh, promised to the world under the new covenant, which will be inaugurated at the second coming of our Lord, is totally different from the blessing that is granted to the church now. To us the Lord does not give a heart of flesh, but makes us new creatures in Christ Jesus, a new creation of God, to whom old things are passed away and all things are become new; for we are to be spirit beings like unto our Lord and not flesh beings like Adam. (II. Cor., v., 17. I. John, iii., 2. I. Cor., xv., 45-49.)

We see, then, that in proportion as any one at the present time is a transgressor against any measure of light, he is to that extent amenable to stripes or punishments. And we may say that each worldly person carries about in his own body the reward of his willful misdoings and an automatic measure of stripes, which he will receive during the world's judgment day.

If the world could have this, the Scriptural thought, it would have far more weight with it than all the not-believed theories about an eternal torment. Because, like all the other features of the divine plan, this is reasonable, and it commends itself to all reasonable minds as at least probable.

Note how this harmonizes with the Scriptures. Daniel says (xii., 2) that "many that sleep in the dust of the earth shall awake to shame and lasting contempt." He is not referring to shame and contempt that they had when alive. He is not referring to shame and contempt which the world had for them while they were dead. He is referring to a shame and lasting contempt which they themselves will experience among mankind after they shall have been awakened from the sleep of death during the millennium. Some of them will have more shame and more contempt, others less. Each man's shame and contempt will be measured by his moral obliquity. At that time, in some manner not explained in the Scriptures (possibly by some power closely resembling mind reading), the weaknesses and contemptibility of each member of the race will be manifested to each other one, and in marked contrast with the perfect standards of righteousness which will then be uplifted before the whole world of mankind. Some will be there who in the present time have succeeded remarkably well in covering their really dark designs, selfishness and meanness. They will be opened as a book. Some whose dark deeds were well secreted will then be recognized, shunned and shamed.

If we would choose from amongst men an illustration of the basest of men it would probably be the Emperor Nero, the murderer of his own mother, the man whose perfidy triumphed in so many ways, and who so cruelly burned many of the followers of Jesus, making torches of them by covering them with burning pitch. Nero was redeemed; Nero will be one of those, therefore, who will come forth among the unjust, among those who have done evil, who have not pleased God. Nero will come forth to a resurrection by judgment. The judgment of the Lord, the stripes, the experiences of shame and contempt, may, if he wills, work out for him a blessing, leading to a complete reformation and transformation of his character, and, if so, in proportion as the change progresses his shame and the contempt of his fellows will decrease, and finally should he become fully into heart harmony with the Lord, the shame and contempt will all gradually fade out, and thereafter his fellows will all come to love him and appreciate him as an overcomer of sin, and as one whom God will be pleased to grant eternal life because of such a change, and because of his coming to be a lover of righteousness and a hater of iniquity.

We have chosen the extreme example, but remember that the Lord also shows an extreme example when He

mentions the Sodomites and declares that in His sight they were less guilty, less responsible, less deserving of shame and contempt and stripes than some to whom He preached in His day, and who thought themselves quite respectable, church-going people. (Matt., xi., 23-24).

Now, dear friends, we have before us the Scriptures on the subject of the resurrection of the just and of the unjust, of the good, approved of God, the saints, the little flock, those who at the conclusion of the present life are adjudged of God to be fit and prepared for eternal glory and joint heirship with our Lord in His kingdom. We have shown you that these are few. The fact is indisputable. You know that many of your friends and neighbors are not walking after the spirit, but after the flesh, and that only those walking after the spirit will be of the saints in the first resurrection. Consequently you see that the great majority of those you know today will be in this secondary resurrection, the resurrection of judgment. And it should rejoice your heart as it does mine to know that they only do not go to eternal torture when they die, but that even after they awake from the sleep of death God's provision for them, when they shall hear the voice of the Son of Man and come forth from the graves, is that they might have a resurrection by judgment, by testing, by discipline, by the rewards and punishments which will be meted out to them during the whole of the world's judgment day, the millennial age. We have established our proposition that vast multitudes of the world will be saved during their judgment day, as only a "little flock" is saved in the present time.

Elder White's Denial.

Thereupon Elder White denied as follows:

Mr. Chairman, Ladies and Gentlemen: It is due the public, as well as the important questions now in debate, that I should now state the fact that Elder Russell not only refused to have moderators in this discussion, but he also positively refused to be governed by the rules in Hedge's Logic, which were written for the purpose of governing men in controversy, and which are almost always used in religious debates. I did my best to get him to be governed by these rules, but he refused. One of these rules says: "As truth and not victory is the professed object of controversy, whatever proof may be advanced on either side should be examined with fairness and candor, and any attempt to answer the adversary by sophistry or to lessen the force of his reason by travil or ridicule is in violation of the rules of honorable controversy."

Elder Russell's course last night may contain the reason why he would not agree to be governed by these rules. If you remember he not only violated the rules which require a man to examine with fairness and candor his opponent's arguments, but he reserved all of his main points last night until his closing speech, when he knew that I could not have anything to say in reply.

You will remember that he could have easily avoided this course, for he spent much of the time of his first speech, to which I did have a reply, in telling about some man with whom he had corresponded, and then in his last speech, to which he knew I would not have a reply, he presented his main points.

Now we come to the word "krisis," that was briefly considered last night. On the Greek word "krisis" I may not have expressed myself as fully and clearly last night as the case demands. At any rate, the Greek word "krisis" and the English word "crisis" are originally the same word, but the application of the word as used in the English language today is not always the same that we find in the New Testament, and yet the two usages have a part in common. And so it is that when a physician says the course of a disease that it has reached the crisis he means that it has reached the decisive point. And when men continue to do evil to the end of this life it is said of them that they will be raised to crisis—judgment. That is, they will come to the decisive moment. Elder Russell attempted last night to make capital of my statement that "sheol" and "hades" do not in themselves teach anything about future punishment.

But I do not say, nor did my word either directly or remotely imply, that the place of punishment is not in hades. On the contrary, it is in hades. A man may be in hades and not be in the place of punishment, but he cannot be in a place of punishment without being in hades. Just as a man might be in Columbus, Ohio, and not be in the penitentiary, but he could not be in the penitentiary there without being in Columbus.

He also made some capital out of the case of the rich man and Lazarus, and his brethren in the audience applauded him lustily. You will remember, among other things, that he declared that he said it was a parable, and not an actual occurrence, and said positively that the rich man was of the Jewish nation and that Lazarus represented the Gentile nation. That being true, I am going to read it, substituting Jewish nation for the rich man and Gentile nation for the poor man; that is what he said about it. Luke, xvi., 19-31: "There was a certain Jewish nation which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain Gentile nation which was laid at the Jewish nation's gate, and the Gentile nation desired to be fed with the crumbs that fell from the Jewish nation's table. Moreover, the dogs licked the Gentile nation's sores, and it came to pass that the Gentile nation died and was carried by the angels into Abraham's bosom. The Jewish nation also died and was buried in hades. He (the Jewish nation) lifted up his eyes, being in torment, and sees Abraham afar off and the Gentile nation in his bosom."

Now, then, as his brethren seemeth to enjoy what he said about this so much, and applauded him so much, I want to say that in three minutes from now Elder Russell will be the laughing stock for this audience; in the morning, when this is printed in The Cincinnati Enquirer, he will be the laughing stock of the people of Cincinnati, and in a month from now, when this debate goes out in a book, he will then be the laughing stock in religious circles throughout America.

You remember how he reads it and says that Lazarus was in Abraham's bosom, and Abraham gathered him in his arms; Lazarus filled Abraham's bosom full, and there would not be any room for you and me, and how his folks laughed about it. And here he declared that the beggar represented the entire Gentile nation, and then when the Gentile nation died the Gentile nation was carried into Abraham's bosom. Thus we have Abraham extending his arms out and taking in the whole Gentile nation. Abraham was a bigger man, perhaps, than Elder Russell had any idea he was, and, more than that, Abraham said unto the Jewish nation: "Remember that thou in thy lifetime received thy good things and likewise the Gentile nation evil things, but now the Gentile nation is comforted and thou art tormented."

Then he says that there is an impossible gulf between the two places, no passing over from one place into another.

Who Was Represented?

I want to ask the gentleman to tell us what the gulf represented. I also want him to tell us whom Abraham represented, and why the rich man wanted Abraham to send Lazarus back to this earth to preach the word of the Lord unto his five brothers, that they might repent and escape that place—the torment? He knew there was no chance to prevent them from going to hades. They all had to die, the good and the bad die alike, and go into hades, the unseen world, but he recognized they had to hear the word of God and repent in this life or they would go into the place of torment, and so he wanted them to escape that awful place of torment. I want the gentleman to tell us who the five brethren of the rich man represent? I do not believe one word of this being a parable, but if it is a parable

the lesson is identically the same. Jesus positively declared that there was a certain rich man and certain things occurred in reference to him, and he says there was a certain beggar, he gives us his name; his name was Lazarus, and then these two men were associated with Abraham. Abraham was a real character. No sir, he cannot get out of it in any such way as that. But I propose to be both a Christian and a gentleman, and I have a number of strong counter arguments that I am going to introduce on the negative side of the proposition he is affirming, and I am going to do this now that he may have the full benefit of them and study on them until he comes to his reply, that he may have an opportunity of replying to them this evening. I am not going to do with him as he did with me last evening, wait until he has no reply, then bring in the strong negative argument.

In Millennial Dawn, Volume 3, page 305, Elder Russell says in part: "All the prophetic landmarks have shown up since 1873 that we have been living in the seventh millennium; that the setting up of that kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due, and therefore that, since that date, not only is our Lord and Head invisibly present in the world, but all those holy messengers are with him, and that the resurrection of His Body, the church, we have seen, was due in the year 1878, three and one-half years after his second advent in October, 1874."

"Why all of this change? When his third volume was published in 1891 he plainly declared that the resurrection of the saints, dead in Christ, was due in 1878, and since that date they have been invisibly present in the world. But now, seventeen years later, he is affirming that the resurrection of both Christ and the saints is in the future, when seventeen years ago he boldly declared that both Jesus Christ and the saints were resurrected in 1878. He was either mistaken when he wrote the book or he is mistaken in his present contention. Why the difference?

In 1891 Elder Russell was writing the book; in 1908 he is in Cincinnati with the Texas minister of the Gospel full after him, and he dare not take that position.

In Millennial Dawn, Volume 3, page 305, my opponent tells us that, though Christ has returned and is present with us we could not expect to see Him or the risen saints; but the Bible teaches very differently indeed. Rev., i., 7: "Behold He (that is, Christ) cometh with clouds, and every eye shall see Him, and they also which pierced Him* and all the kingdoms of earth shall wail because of Him. Even so, amen."

Elder Russell says we need not expect to see Him; the Bible says when He comes every eye shall see Him. Which are you going to take, the Word of God or the word of Elder Russell, of Allegheny, Penn.? You will have to decide between the two.

I. John, iii., 2: "Behold, now are we the sons of God, and it does not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The Apostle John or Elder Russell, one or the other, is mistaken. John is guided by the Spirit, and Elder Russell is guided by this great Millennial Dawn period, hatched up by himself.

Acts, i., 9-11: "And when He had spoken these words, which they beheld He was taken up."

That is, Jesus Christ was taken up; and the clouds received Him out of their sight while they looked up toward heaven. "And as He went up behold two men stood by them in white apparel, which also said, 'Ye men of Galilee, why stand you gazing up into heaven? This same Jesus who was taken up from you into heaven shall so come in like manner as ye see Him go away.'" That is, you have seen Him go into heaven, and ye shall see Him come back from heaven, and He will come back like He has gone into heaven. I tell you, Elder Russell or the Word of God is mistaken; and for my part, I propose to follow the Word of God.

The Object of His Coming.

Now, I introduced a number of texts on the second coming of Christ. Elder Russell utterly failed to define one solitary term of his proposition. The difference between the gentleman and myself is not over the fact that Christ will come the second time, but the contention is over the object of His coming, and the manner in which He shall come, on both of which I will sum up the Scripture reading as follows:

1. He shall come literally.—Acts, i., 11.
2. Every one shall see Him.—Rev., i., 7.
3. He will come at a time when we are not looking for Him.—Matt., xxiv., 44.
4. He will come suddenly, as a thief in the night.—I. Thess., v., 2.
5. That when He comes the elements will melt with fervent heat and the earth shall be burned up.—II. Peter, iii., 10.
6. He shall come in burning fire, taking vengeance on the wicked.—II. Thess., i., 7-10.
8. The living saints shall be changed and meet Him.—I. Thess., iv., 16.
9. His second coming will be heralded by the trumpet of God, the shout of Christ, and the voice of the Archangel.—I. Thess., iv., 16.
10. He shall come with ten thousand saints—Jude, xiv.
11. He shall then execute judgment upon all.—Jude, xv.
12. The general resurrection will then occur.—I. Cor., xv., 24.
13. Death shall then be destroyed.—I. Cor., xv., 26.
14. The saints will then be like Him, and see Him as He is.—I. John, iii., 2.
15. The saints shall then be with Him.—I. Thess., iv., 7.
16. He shall then judge the quick and the dead.—II. Tim., iv., 6.
17. That Paul and all other saints will then get their reward.—II. Tim., iv., 6-8.
18. Then Christ shall deliver up the kingdom, the mediatorial throne.—Zach., vs., 34, and I. Cor., xv., 24.

When all these things occur, and they will at the second coming of Christ, the unjust and unsaved will necessarily be left out of Gospel favor. So all this talk about people being given another opportunity for salvation, as Elder Russell teaches, after the second coming of Christ, is a travesty on the word of God.

That there is to be a resurrection of bodies, one of the righteous and another of the unrighteous, with a thousand years or a long period of time intervening, is not true, for the following reasons, namely:

1. The righteous are to be rewarded when Christ comes. (Rev. xxii., 12.) "Behold, I come quickly and my reward is with me, to give every man according to his works." But the righteous are to be rewarded at the general resurrection. (John v., 28-29.) "Marvel not at this; the hour is coming in which all that are in their graves shall hear the voice of the Son of man and come forth. They that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. Therefore Christ will come in the general resurrection. The wicked will be punished when Christ comes." (Thess., vii., 2-18.) "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

But the wicked will be punished at the general resurrection. (John v., 28-29.) Therefore the second coming of Christ, the reward of the righteous and the punishment of the wicked and the general resurrection will all be at the same time.

But the reward of the righteous and the punishment of the wicked shall be at the general judgment. (Rev. xx., 12-15.) "And I saw the dead, both small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of the things that were written in the books, according to their work. And the sea gave up the dead which were in it. And death and hell delivered up the dead that were in them; and they were judged every man according to his works. And death and hell were turned into the lake of fire. This is the second death, and whosoever was not found written in the Book of Life was cast into the lake of fire."

But we have seen that all of it is to be at the second coming of Christ, and after the thousand years are finished (Rev. xxii., 12, and II. Thess., i., 7-10). Therefore it is certain that Christ will not come until the thousand years are over, neither can the bodies of any be resurrected until after the thousand years are finished (John v., 29; Rev. xx., 12-15).

4. The Scriptures only recognize one return of Christ, but the second coming of Christ is fully associated with the last judgment day (Matt. xx., 30-33). "When the Son of Man shall come in glory, and all the holy angels with Him, then shall He sit upon the throne of glory, and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from his goats. And he shall set the sheep on His right hand and the goats on the left." (I. Cor., xviii., 15-23.) "But every man in his own order; afterward they that are Christ at His coming." (II. Thess., i., 8). But the last judgment is after the thousand years are finished. Therefore, the second coming of Christ will not take place until the last judgment.

5. But at the second coming of Christ, the last judgment and the general resurrection which we have already shown will occur at the same time, Christ will reward them for what they have done in this life, not according to what they may do in the next life (Rev. xxii., 12). "Behold, I come quickly and my reward is with me, to give every man according as his works shall be."

Therefore, it is certain that no one will be given an opportunity of salvation after the second advent of Christ. For He will come quickly and have His reward with Him. And when He comes, then it will be that He will give every man according as his works shall be.

6. In "Millennial Dawn," volume 5, page 365, Elder Russell denies the resurrection of the body, but at the second coming of Christ there will be the general resurrection, general judgment, the thousand years will be finished (John v., 29, and Rev. xx., 12-15). He not only denied it then, but denied it in his speech this evening by saying that when we are resurrected we will be spirit beings, and not in our bodies. But Paul teaches that we must all appear before the judgment for what we do in our bodies, not for what we will do when we are spirit beings, but for what we will do while we are in our bodies. II. Cor., v., 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will have will be while we are in the body—here in this present life. Elder Russell denies the resurrection of our bodies. ("Millennial Dawn," volume 5, page 365.) Paul teaches that we will be rewarded according to what we do while in the body. (II. Cor., v., 10.) And that rewarding will not be done until Christ comes again. But Christ will not come again until the final resurrection and judgment. (Matt., xxv., 31-46; Rev., xxii., 12; II. Thess., i., 7-10.) Therefore, there can be no possible chance of salvation after the resurrection. But I am asked, "What of the first resurrection spoken of in Rev. xx.?" Answer: "It is the resurrection, standing up again, of souls, not bodies. The Prophet Ezekiel advanced the same idea (Ez., xxxvii., 12-14) when speaking of the return of the captive Jews to their own land, saying: "I will open your graves, oh, my people, and cause you to come up out of your graves and bring you again into the land of Israel." The prophets predicted that Elias should come before the Christ. He did come, not in person, but in spirit and in power, in the person of John the Baptist. When that reformer, Martin Luther, was waging war against Catholicism, the Pope Adrian, says the historians, said: "The heretics are now alive again in the person of Martin Luther."

But the second coming of Christ is placed by all the inspired writers of the great judgment day and after the period of a thousand years. But John did not see a resurrection of bodies, the souls or spirits of martyrs reigning with Christ.

Not From the Grave.

This is not a resurrection from the grave at all: they have been put to the death in the body, but their spirit has never died, but was alive with Christ. What then is the lesson? That as Christ will reign upon the earth by His truth during this period so shall the spirit of martyrs be revived and live in the church of the living God. The souls of the martyrs lived in that period, because the church is composed of those who love Christ better than all things else. The souls of the martyrs lived in the glorious reign of Christ, because of that inner resurrection of the spirit of New Testament Christianity and not of bodies from the grave—and Christians are filled with spirit of the martyrs of the apostolic age. Then shall the knowledge of the Lord cover the earth as the waters cover the sea. This is the first resurrection, and may God speed the day.

But who are the rest of the dead? They liveth not again until the thousand years are finished. Answer, those who are to have the soul's spirit of Nero and other wicked characters, who put to death and otherwise persecuted the saints. I am glad my opponent brought up that contemptible character. Nero, who was so wicked that he even had his own mother put to death, and brought him up as one of the number who will have a chance for salvation after death, after he had rejected it; had the apostles killed, had thousands of Christians burned at the stake, had his own mother killed, and was said to be the meanest man that ever lived on this earth, and to talk about that man, after rejecting on such offered terms of mercy as that, today that man will have another chance of salvation is a fallacy on common sense, to say nothing about the Word of God.

I want to go into the record in the book that is to be published, because his followers down in Texas all positively declare that he teaches that those who have a chance in this life will not have a chance in the life to come. Here we have it that he has given that contemptible wretch Nero, who had all kinds of chances, even to killing apostles, killing his own mother, that he will have a chance, and he has been saved eternally in the millennial period. This will be a resurrection of the old spirit of persecution, which will not take place until after the thousand years, but will occur before the second coming of the Lord Jesus Christ. At the present time I closed that on account of argument, only as I shall introduce them in connection with the arguments he presented.

Now, I want to remind you that we are going to have some debating at this time.

The two nights I was in the affirmative I did my very best to get the gentleman to take up the arguments I presented, and at least undertake to answer them, but he made no attempt at all. One of his brethren last night made the very feeble excuse that he did not have time to answer the eighteen questions that I wrote off and furnished him an exact copy of. He took enough time to answer those questions, if he could have done it, which was doubted, by quoting about that fellow that

sold whisky to the negroes down in Mississippi, and you will notice in this speech that Elder Russell has noticed that I presented a good many arguments in my first speeches and insisted upon his noticing them. He did not do it—did not even attempt it. Now he has tried to retail off a whole string of things and talk very fast, hoping to give me something to do. It is not how fast you talk, Elder, but it is what a man says in debates that count. I am now going to take up your speech and follow it where you go. So far as fast talking is concerned, I don't know of anything that can talk much faster than a parrot; so it is what a fellow says and not how fast he may talk.

He quoted many Scriptures, and I am glad he did. I am glad he used a little enthusiasm in his speech this time, but not one of the Scriptures he read or quoted even hint at the idea of anybody having a chance to be saved after the resurrection. And if he will read one Scripture—just one—anywhere in the Book of God that says anybody will have a chance of salvation after the resurrection from the dead, I will surrender this debate, advise everybody in this audience to become a disciple of Mr. Russell, will go back to Texas on the first train that will take me back and go to preaching the same doctrine there. Now, you have the opportunity.

He said in the opening of his speech that it was the resurrection of the soul and not of the body. Notice, he positively declared that the resurrection was not a resurrection of the body. I. Cor., xv., 42-44, I read in answer to that: "So also is the resurrection of the dead. It (What? The body?) is sown in corruption, it is raised in corruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is the resurrection of the body. Elder Russell tells us this body is the church. I deny it. It is our physical body. If it was the church, then the church would be sown in corruption. Whatever body it is here that is sown, it is sown in corruption, and I thank God the church of the living God is not sown in corruption. Nay, verily! Did you know that nothing can be raised except that it die? There has to be a death before there can be a resurrection. It is the body that dies; consequently it is the body that will be resurrected.

Spirit Does Not Die.

This spirit does not die, consequently the spirit will never be resurrected.

Then he said that our bodies are completely changed every seven years. That being true, if Elder Russell has been married twenty-eight years, his wife has had four husbands. Did you know that our spirits stay like they are all the time, that immortal life within us never dies? These bodies may waste and go to decay, but it is the same person at last.

I take it that he was C. T. Russell twenty-one years ago; I take it that he was C. T. Russell fourteen years ago; I take it that he was C. T. Russell seven years ago, and I take it he is C. T. Russell tonight.

But he told us in reference to death that the first step is death and the second step is redemption and the third the resurrection. In your Millennial Dawn you have it the first step is death, and then after Jesus Christ offered the little flock an opportunity of being saved, then will come the resurrection, and after the resurrection you will have the redemption. Why is it that you have changed? What brought about this change? Is it because you are in debates and because you have a man to answer you? God brought the sentence of death to the human family, and then he offered the redemption through the Lord Jesus Christ.

After that time we die; after death we are resurrected; then we go to stand before God as we went out of this life. If we die unprepared we will go into the judgment unprepared. But he refers to the resurrection of Jesus, which I have already called your attention to briefly; but I want to know of the gentleman what was it of Jesus that was raised up. He tells us in "Millennial Dawn," volume 2, pages 129-130, that Jesus is not raised from the dead—or, rather, that his body was spirited away somewhere, stored away, possibly converted into gases; but he did not know just exactly what had become of Him. Then I want to know if the body of Jesus had died, went down into the grave and was not resurrected, what part of Jesus was resurrected? You say it was not His body, for you say that was spirited away somewhere. It was not His spirit, because it became extinct, went into the state of nonexistence, if you be correct. Yet the Bible positively declares in plain language that Jesus did God raise up.

"The raising will be a gradual one," so says Elder Russell. In answer to that I read (I. Cor., xv., 51-52); "Behold, I show you a mystery; we shall not all sleep." That is, we shall not all die, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. The trump shall sound and the dead shall be raised incorruptible, and we shall all be changed. Elder Russell says the resurrection will be gradual. Paul, guided by the spirit of God, says: "It shall be in a moment, in the twinkling of an eye." Here stands Paul on one side, who says it will be in a moment, and here stands Elder Russell on the other side, and says it will be gradual. Which are you going to take? Many great men sometimes differ. Paul was one great man, who was guided by the Spirit, and he tells us that the dead shall be raised in a moment, and here is Elder Russell, another great man, who teaches it a different way. I will leave it with you which you will take.

He tells us afterward that Christ was the first born from the dead. Certainly He was. And I wonder why he did not finish that verse (I. Cor., xv., 22-23): "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits (or the first one to rise from the dead to die no more), after which they that are Christ's at His coming." His resurrection is in the past, and ours is in the future. Then he says that their resurrection life begins now. That is, the resurrection life of the saints. I deny every word of it, and demand of him to show the passage of Scripture that so teaches. Then he tells us that resurrection is salvation. I want to give you a little syllogism on that. Just take his statement that resurrection is salvation:

1. Resurrection is salvation.

2. (Acts, xxiv., 15): There shall be a resurrection of the just and the unjust.

3. Therefore, there will be universal salvation as at the resurrection.

And I have turned Elder Russell out of the Millennial Dawn this evening into the Universal Church. He is now a Universalist. He has been denying that everybody will be saved. He says some of them will not be saved, but, according to his own logic, he is teaching universal salvation.

Taking Up a Due Bill.

Then he told us that Christ was to be testified in due time. He has one due bill that he seems anxious to become due, and I am going to take up his due bill, that he is expecting to come due pretty soon, and show him that his due bill became due more than 1,800 years ago. You know the Jews are still looking for the first coming of Christ, and Elder Russell is looking for a due bill that is already past. I. Tim., ii., 5-6. "For there is one God and one mediator between God and man, who gave himself a ransom for all to be testified in due time."

I want to read this also in the revised version: "For there is one God and one mediator also between God and man; he is man, Christ Jesus, who gave Himself a ransom for all, the testimony to be borne in its own time."

And the seventh verse, wherein Paul says: "I was appointed a preacher and an apostle, and speak the

truth, and lie not, a teacher of the Gentiles, in faith and in truth."

That due time was the time of the fulfillment of the prophecy concerning the first advent of the Lord Jesus Christ in the world, and Paul was showing that due time was fulfilled back there, and he was a preacher preaching that very truth. There is your due bill fulfilled over 1,800 years ago.

Elder Russell tells us that when Jesus Christ shall come that we shall see Him as He is, not as He was, for He was here on the earth. In answer to that I read the first chapter of the Acts of the Apostles, from the ninth to the eleventh verses, inclusive. This was after His resurrection and at His ascension, "And when He had spoken these things, while they beheld He was taken up, and the clouds received Him out of their sight. And while they looked toward heaven as He went up, behold two men stood by them in white apparel, which also said, "ye men of Galilee, why stand you gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And Jesus, after He arose from the dead, says: "Look at me, see my hands and my feet, see that it is I myself, for a spirit hath not flesh and bones, as ye see me have." He had the same body that He had before He was crucified. It was brought back from the grave. He met with the disciples in that body, and that body was taken up into heaven. Those disciples saw Jesus go up until a cloud took Him out of their sight, and the angel said unto them, that you shall see Him come in like manner as you saw Him go into heaven. Therefore, we shall see Jesus as He was. Thank God for it, and the Apostle John says that every eye shall see Him, and also that pierced Him, and all kingdoms and nations of the earth shall wail because of Him.

Then he referred us to John, v., 29, and said that that translation is seriously at fault, when Jesus told us that the wicked shall be resurrected unto eternal damnation. He thinks anything is at fault when it has damnation in it. It seems to me that he is about the scariest man about damnation that I ever saw. Why is this? Paul says "that perfect love casteth out fear, and that fear hath torment." That is the reason a fellow has fear in this life sometimes—is lack of love, perfect love—tormented, you know, before the time. And he shall come forth, they that have done good unto resurrection of life, and they that have done evil unto the resurrection of damnation. But take it judgment, as he requested it shall be. All right: I showed you in the first part of this address that Jesus Christ would come at the general judgment, at the general resurrection, and there will be no chance of salvation at that particular time, for I showed you from various passages of Scripture that the wicked would be condemned when Jesus Christ comes back into this world.

So it is just as wrong to have that passage judgment as to have it damnation, because they will be condemned anyway. Then he tells us that the Lord has appointed a day in which He will judge the world. I wonder why this charge? He has been teaching us in his books that the Lord is going to have 1,000 years in which to judge the world. Now he tells us, when he is in debate, that the Lord will have a day. Why is the change? If it is a day it is not going to be 1,000 years, and if it is 1,000 years it is not going to be a day.

The mere awakening of the dead, he tells us, is not a resurrection. I want you to be sure and get that point, that the mere awakening of the dead is not the resurrection. Rev., xx., 12-15: "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things that are written in the books, according to their works. And the sea gave up the dead in it, and death (hades) delivered up the dead which were in them, and they were judged every man according to his works."

I want to ask the gentleman to tell us when the sea gave up the dead which were in it, and when death and hades delivered up the dead which were in them, if it was not the awakening of their dead bodies? Pray tell us what was it? Will he answer that question?

Then he referred to Daniel xii., 2, that some shall awake unto everlasting life and some to shame and everlasting contempt. "Many of them, says Daniel, that sleep in the dust of the earth, are dead, shall awake, some to everlasting life and some to shame and everlasting contempt."

Thanks For Text.

I am much obliged to you for that text, for it positively declares that some who will be resurrected will be resurrected to everlasting life, and some to everlasting shame and contempt, thus saying that those who are not prepared at the resurrection will have no opportunity of life after they have resurrected from the dead.

Then, in the next place, he calls attention to Acts, iii., 19-21, where the Apostle declares that the heavens must receive Jesus Christ till the time of restitution of all things. I want to read just a little further and show that he is teaching you the opposite from what we gather from this passage of Scripture. "Repent ye, therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you, whom the heavens must receive (or retain) until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." What was his argument? If I understood the argument that he intended to make from this passage of Scripture it is this: After a while Jesus is going to come to this earth, and there will be a thousand years of restitution that Jesus Christ will restore all things lost. But Peter says that He is in heaven, and the heavens must receive (or retain) Him until the restitution of all things, showing that after Jesus Christ had come back to this earth there will be no thousand years' restitution that he is talking to you about. But what is the idea, as expressed by the Apostle. It is this: These things were spoken of by the mouth of all His holy prophets since the world began. They prophesied of the great work that should be done in the reign of the Lord Jesus Christ. He is now King of Kings and Lord of Lords. He has established His kingdom, notwithstanding Elder Russell teaches you that His kingdom is not yet established. I wrote him and insisted that I should affirm one proposition in this debate, stated about this way: The Scriptures teach that the Kingdom of God was established on Pentecost after the ascension of the Lord Jesus Christ.

He wrote back to me and said he was not prepared to deny that proposition, for he said he admitted in a sense the kingdom of God was established on the day of Pentecost. And so do I. And the time will come when the Gospel of Jesus Christ will reach the remotest bounds of earth—not after the resurrection of the body but before the resurrection of the bodies. Christ's resurrection, he tells us in "Millennial Dawn," took place in 1874—the latter part of October, he says. Then if Christ's resurrection took place in 1874, I insist that the heavens are not retaining Him now. He told us in his speech that heaven was retaining Jesus Christ, and would retain Him until this final time of restoration; but he tells us in his "Millennial Dawn" series that Jesus Christ came back to this earth in the latter part of October, 1874. Therefore, according to his statement, the heavens certainly are not retaining Jesus Christ until all things are restored.

Then he said the law that will be presented to the people in the thousand-year period will be the same as that presented unto us. That being true, folks who would not hear the Gospel, and will not believe it and

obey it in this life, will not accept it in the life to come. Jesus says: "Ye will not come to me, that ye might have life," and says that they have closed their eyes and stopped their ears, and hardened their hearts. lest they should hear with their ears and see with their eyes, and believe with their hearts, and that the Lord should heal them—not because they did not have power to do it, but because they would not do it. That is the idea in this matter exactly.

The narrow way, he says, is the only way open to us in this life. In the millennial age the highway will be opened to us. But Jesus says (John xiv., 6), "I am the way, the truth and the life." In John x., 9, Jesus says He is the door; by Him if any man entered in he shall be saved. We have the way now; Jesus Christ is the way, and I thank God we do not have to wait until the millennial age to find the way. Jesus Christ is this highway of holiness, and if you ever enter heaven at all it will be by this highway of holiness, by the way of the Lord Jesus Christ. I want to point you to the Lamb of God that taketh away the sin of the world. He is your only hope of salvation, by loving obedience unto Him. Heb., vs., 9: "And being made perfect He became the author of eternal salvation unto all them that obey Him." Do not put the matter off until that long dreamy something called the millennium to have a chance then, because you will not get that chance then. You have the chance now. Let me beg of you to accept it; love God; believe in Jesus Christ; obey Him and be saved, and then we will go all over this country teaching the love of God according to the Gospel of Jesus Christ, salvation according to the plan established by the Lord Jesus Christ, and so God's promise will become true, that the knowledge of the Lord shall cover the earth as the waters cover the sea.

Pastor Russell in Rebuttal.

Pastor Russell's reply was as follows:

I have not quite finished my argument. I will proceed. Rev., xv., 4: "Who shall not fear thee, O Lord, and glorify Thy name? For Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest."

Phil., ii., 9-11: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev., v., 13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

How glad we should be that God will wipe away all tears from off all faces; that His tabernacle shall be with men, and that there shall be no more curse, no more dying, no more sighing, no more crying. How glad we shall be that the angel's message at the time of Redeemer's birth shall be fulfilled: "Behold, I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the city of David a Saviour (literally, a life-giver, one who will give life to the world)—to so many of them as will receive it; but all the wicked will He destroy."

I am sorry, dear friends, in some respects, that my presentation of matters never seems to suit my opponent. I cannot help this. I perhaps must return the compliment, and say that his presentations do not always suit me. But that perhaps may not be wondered at. I am sorry I have not pleased him all the way through in every particular. You will notice, dear friends, that the agreement of this debate is as you have it in the program in your hands.

Our dear brother seems to think I took some advantage of him last night, but I remind the audience, and remind the brother, that that is not my fault. He was in the affirmative; the subject was his affirmation, not mine. He made the affirmative, which I deny. Besides this, you will remember our dear brother seems to think he knows all that I believe a great deal better than I believe myself. I do not know what he believes, except what he tells us here, but he thinks he knows all that I believe. He says he has read "Millennial Dawn." I do not think he has. I am willing, dear friends, to leave the matter—what kind of things he gets out of it—I leave that to the intelligence of the people who have "Millennial Dawn" in your city. Quite a good many of you have them, and there are over 2,000,000 copies of "Millennial Dawn" in the hands of the people of the United States, and they are being printed at the rate of 1,200 books every day; and they are printed in six languages and being prepared in four more. The people will find out what is in "Millennial Dawn" despite our dear brother. I wish it had opened his eyes a little, as I suggested at the beginning, but I have not much hope of him now.

Our dear brother thought I said last night that Lazarus represented the Gentile nations and that I said all the Gentile nations got into Abraham's bosom. I was not so foolish as that, my dear brethren. I was telling you if that was a literal statement—our dear brother does not take it as a parable—then if it was a literal statement, when Lazarus got into Abraham's bosom, there would not be much room for the rest of us. Some of us just as good as Lazarus have died since; some that did not have great sores, or dogs to lick the sores, but some just as good as Lazarus, and if this were a literal statement there would be no room for them in Abraham's bosom at all. We tried to show you that this was a parable. The rich man represented the Jewish nation, and Lazarus represented those Gentiles who were separated from the commonwealth of Israel, as the apostle put it. You will remember that the apostle tells us on this subject that there was a middle wall, or partition, during the Jewish age, for over 1,845 years. They, as a nation, from the time of the law down to the rejection of Jesus, had the special favor of God, and in this way they had the wall around them, so that the poor Gentiles could not get down or over or around that wall. You will remember the Syro-Phoenecian woman.

She wanted her daughter healed who was afflicted with a demon. What did Jesus say to her? Jesus said: "It is not meet to take the bread from the children's table and pass it unto dogs." He was classing her as one of the dogs. Jesus gives us this illustration Himself. All Gentiles seeking the favor of God, yet were unable to come to God. They were in this sense of the word pictured by Lazarus, the companion of dogs in this parable. Then the day came when there was a change of dispensation, and the Jewish nation died as respects the favor and privileges and mercy they had had for 1,800 years. Then God's favor turned and passed to those Jews ready to receive Christ, those "Israelites indeed in whom there was no guile," as we read in John i., 13: "He came unto His own and His own received Him not; but to as many as received Him, to them gave He the privilege to become the sons of God, even to as many as believed on his name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God."

After that the favor of God was sent among the Gentiles. You remember Cornelius was the first Gentile convert, and he was converted seven years after our Lord began His ministry. The favor was limited to the Jewish nation at this time. You remember the Apostle said, "It was necessary the Gospel should be preached first to you," and after the Jews were left outside as a nation and the Gentiles were in the right condition to receive the Lord's favor they became the children of Abraham. I have not the time to discuss this subject to-night; that will be part of our subject next Sunday afternoon. "The oath of God to Abraham and his seed." I pass on to notice the rich man's five brethren.

Our brother does not seem to see how there could be any five brethren if that rich man were the Jewish nation. I will remind you that the nation of Israel originally consisted of 12 tribes, and you will remember at the time of the dispersion in Babylon 10 tribes constituted Israel, and two tribes were called Judah, and at the return from Babylon of the 10 tribes very few came back, though representatives of them all came; but those who came back were principally the two tribes. So, then, the rich man of our Lord's time represented the tribes of Judah and Benjamin, so that the two were represented by the one man, and the 10 remaining were represented by the five brethren, the same proportion, you see—five representing ten and two representing one.

This was very appropriate, and shows that all the other Jews who wanted to have the Lord's favor, must have it on the terms of the law and the prophecy. Our brother referred to the last day—the judgment day—and said how many things were to take place there. The judgment day the dear brother does not seem to get the proper view of. "A day with the Lord is as a thousand years," says Peter, and he adds, "And I would not have you ignorant concerning it, brethren." Now, our dear brother is ignorant of it. He is waiting for the Lord Jesus to come quickly, he says, and yet he tells us in the next breath that He cannot come until a thousand years are completed. How does he know this?

Our brother objects to a chance for Nero in the millennium. He says he had a chance. I do not think he ever had a chance, but I do not know. If he ever had a chance he will never get another. But if he has had no chance because blinded and weakened by depravity and unable to appreciate the principle of the truth along with the world in general, in harmony with what the Apostle Paul tells us, "the God of this world has blinded the eyes of them that believe not," then he is entitled to a chance in the future. Whoever is of that class of blinded ones, whether they live in heathen lands or Christian lands, they are to have the blessing expressed by the Apostle. "Jesus Christ, the Mediator between God and Man, who gave himself a ransom for all to be testified in due time" to every man.

Our brother talks of Sodom, and I remind him again, in that day of judgment, the thousand years, it will be more tolerable for Sodom and Gomorrah than for Bethsaida and Capernaum.

Our brother speaks of bodies in the resurrection. I answer yes, they will come forth with bodies, but not with the same matter constituting them as before. You bury a man out there in the graveyard and plant an apple tree over him, and the roots grow down and appropriate the matter in that body, and after awhile that matter goes into the apples, the apples fall on the ground, the pigs eat the apples and you eat the pigs, and thus the atoms constituting that body are distributed all over the world. The same atoms are not needed, but they will have bodies when they come forth, similar to the ones that went down into the tomb.

Our brother said there was nothing about the resurrection of the soul. You will remember I quoted you several times on this subject. The Lord says, respecting His experience: "Thou wilt not leave my soul in hades, the grave."

Elder White in Rebuttal.

Elder White, in rebuttal, spoke as follows:

Mr. Chairman, Ladies and Gentlemen: Elder Russell says that I am ignorant. I am not going to take issue with him on that question. I remember when I was a boy I read a story out of my mother's Bible where a great man named Goliath went out and defied the armies of God for a long time. It was some time before any one could be found with courage enough to meet this brave Goliath. Finally, poor, little, weak, ignorant David, with strong faith in God, decided he would meet the great Goliath, and the world knows the result. As the poor little David I came all the way from Texas to Cincinnati to be the little, weak, ignorant David, with strong faith in God, in the hands of God, to meet the giant Goliath on the field of battle, and at least the American people will know the result. And if he is not satisfied with this, if he will ever be able for another one, I kindly invite him to meet me in my own home in Dallas, Texas, in a twelve-day discussion on these same propositions.

After that is over I want to meet him in a 12 days' discussion on these propositions in his own city, in Allegheny, Penn., where, after I complete the job, bury him as a debater, preach his funeral, he will have plenty of friends to put flowers on his grave.

There were two or three things in his first speech to-night that I did not get to when I was called down. He referred us to Rev., xxi., 3-5, about where the Lord said, "That the tabernacle of God would be among men, and tried to prove from that, if I understood him, that the time would come in the millennium that the tabernacle of God would be among men, and all people would have an opportunity of being saved. I turn your attention to a statement in that same twenty-first chapter of Rev., seventh and eighth verses. After reading the statement that he read I wondered why he did not read it. Because it was diametrically opposed to his theory. "He that overcometh shall inherit all things, and I will be his God and he shall be my son But the fearful and unbelieving and the abominable and murderers and whoremongers, sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is second death," Elder Russell to the contrary, notwithstanding.

Elder Russell teaches us that there will be no eternal death. The Bible says that these wicked people will be cast into the lake of fire which burneth with brimstone. Several passages of Scripture say in that lake of fire and brimstone there shall be weeping and gnashing of teeth where there worm dieth not. I asked Brother Russell to tell us what the worms were that did not die in the fire after the people died. Why, he says, it is the worms that eat the carcasses. What is the worm? We call them maggots down South. What are they? The people die; the people are mortal, they die, go into a state of nonexistence, and the only thing immortal that Brother Russell has left is immortal maggots.

Then he referred to Rom., viii., 18: "The manifestation of the Son of God," and undertook to make the impression upon our minds that this manifestation of the sons of God will be the glory of God's people in the millennial kingdom. Paul says: "For the earnest expectation of the creature waited for the manifestation of the sons of God."

Elder Russell is mistaken. The manifestation of the sons of God spoken of here is the resurrection of our bodies from the grave. As I showed you in the twenty-second and twenty-third verses, "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the spirit (that is Jesus Christ, the first fruits), even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." What is the adoption spoken of in this particular passage? "The redemption of our body." Elder Russell tells us that our body will not be redeemed from the grave, but Paul teaches us that this manifestation of the sons of God is the redemption of our bodies from the grave.

But he tells us that there shall be good tidings to all people, announced at the birth of Jesus Christ. (Luke ii., 10.) Elder Russell tried to make the point that this would finally go to all people, that all people would hear the good tidings and accept the good tidings, but he tells us in "Millennial Dawn" that there will be some of them who will not be saved, so some of them will be lost, some of them will die eternally. I want to ask, will this be good tidings unto those who are lost in the millennial age? Certainly it will not.

Then he tells us that there are 1,200 "Millennial Dawns" printed every day, and I take his word for it. I believe it is true. Then I read in the nineteenth chapter of Acts, nineteenth verse, that there were some people in the Apostolic age who used curious arts, and they were circulating many books and deceiving many people; and many of them were converted, and those who used curious arts in their books brought their books together and burned them before all men, and they counted the price of them and found it 50,000 pieces of silver, so those folks that had a heap of books and curious arts in the Apostolic age were greater than those folks who have a heap of books and curious art now.

Then he referred us to the rich man and Lazarus again and said "if Lazarus went into Abraham's bosom there was not room enough for the rest of us." I wonder, great man that he is, if he is not well enough informed to know that Abraham's bosom was a common expression among the Jews in that age of the world to refer to Paradise, where the departed spirits of the righteous dead were, and that was where Lazarus had gone.

I thank God for this example.

THURSDAY, FEBRUARY 27.

10:30 A. M.—Praise and Testimony Meeting.

2:00 P. M.—Discourse by Brother S. J. Arnold.—Why Has God Given Us a Bible So Very Difficult To Understand?

THE question is often asked, Why has God given us a bible so very difficult to understand? Imperfect men with imperfect minds can, and do, write books from which we can get but one meaning. Yet God, who is almighty in power, and all wise in wisdom, has given us a book from which men get hundreds of different meanings, and many thousand of others do not believe the bible at all, because they say the bible is so full of contradictions, and so unreasonable, and so unscientific, that they cannot believe it.

Could not the Almighty, and All wise, God have given us a bible so plain, and so simple that men could get but one meaning from it? And again could not the Great Creator of the Universe have inscribed His plans in letters of fire, in the heavens above, so that none of the lost, need remain ignorant of the only Name given in heaven, or among men whereby we must be saved?

The very fact that God did not so have the bible written, and made plain to all, is proof conclusive that God did not intend that all mankind should know of, and understand, His plans, at the time He so gave us His book, the bible. And now the question comes to us: Why has God given us a bible so very difficult to understand?

And as a basis for our subject we will read from Rev. 19:6, 8. "And I heard as it were the voice of a great multitude, and as the voice of many waters (interpreted by John as nations), and as the voice of mighty thunderings, saying, Hallelujah: for the Lord omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

No, dear friends, God's great plan of redemption, the plan of the ages, as revealed in the bible, is not, simple, plain, and easy to be understood. In fact, our Lord, by authority declares that few find, or understand it, and in twenty-two instances is called a "mystery" or a "great mystery." "Hid from the ages." "And from generations." "Which in other ages was not made known to the sons of men." And not until the Gospel Age was it made known to any one, and since then, to the apostles and initiated gospel church only, for our Saviour declares to the apostles, "To you it is given to know the mysteries of the kingdom, but to them who are without it is not given," Matt. 13, 11, and "God hath given them eyes that they should not see, and ears that they should not hear." Rom. 11-8. So that "Hearing they shall hear, and shall not understand; and seeing they shall see and not perceive." Acts 28, 26. And the Lord further informed us that He does not intend that all shall know of the heights and depths of His plans. "For the natural man receiveth not the things of the Spirit of God, neither can he know them." 1 Cor. 2, 14.

And the Apostle Peter tells us that even the holy angels of heaven desired to look into these things, 1 Pet. 1-12, and infers that they were denied the privilege.

But to the same class of God's people to whom He is so careful to explain all the minutia of this mystery. God also explains through His Holy Spirit, the very reason for this exclusiveness, this strict privacy. That all the work of the entire Gospel Age is of a very sacred nature, and because of its extreme sacredness it is of a private nature, and not intended for sinners to know. No! neither was it intended that those who were simply justified in Christ Jesus, shall know of the height and depth of those mysteries. But only those who in heart union with the Lord, only those for whom our Lord laid down His life, and those who in turn are gladly laying down their lives for Him, and it is to this same class that the reason is given why the work of this Gospel Age is so sacredly private.

Because the exclusive work of the entire Gospel Age is devoted to the selection and courtship of a bride for the great Emperor's Son.

It was in the evening of the world, when four thousand years were already in the past, and during the remaining two thousand years of this dark night of sin, known in the Scriptures as the time, when "darkness covers the earth, and gross darkness the people." That unknown to the world, unknown to the nominal church, unknown to anyone save God's consecrated ones only, the heavenly Father is seeking a companion, a help-meet for His only son. Of Adam, who was created alone upon the human plane of his existence, a little lower than angels, it was said, "It is not good that man should be alone." So also Christ who was the second Adam, but now created alone upon the plane of his existence "far above angels." It may well be said, "It is not good that Christ should be alone." And as our heavenly Father said of Adam, His human son, let us make a help-meet for him. So also God is now seeking a help-meet for His heavenly son.

And as Adam was the generative head of an earthly race, so also Christ the "everlasting Father," though on a higher plane of existence, becomes the regenerative head of the same race, for a second birth succeeds the sentence earth to earth, "Marvel not that ye must be born again." "Except a man be born again, he cannot see the kingdom of God."

A deep sleep was caused to come upon Adam, and while asleep, God made a help-meet for him, from the bone of his side. A deep sleep was caused to come upon Christ, called the second Adam; it was the sleep of death, and he is still sleeping, and his side was opened and from that side blood flowed and from or through

that blood during this Gospel Age our heavenly Father is making a woman by faith in the blood of Christ, for Him who was once the second Adam, but now the risen Lord on a higher plane of existence. And as sin came into the world through Adam and his bride, so also, finally sin will go out of the world through Christ and His bride. And of her it is stated, "Thy sons shall come from afar, and thy daughters shall be nursed at thy side," Isa. 60-4, and "Thou (Israel) shall suck the milk of the Gentiles, and thou (Israel) shalt suck the breast of kings." Ver. 16.

Who are those Gentiles, and kings of our text? But the gospel church, taken out of the Gentiles, who become the kings of the new dispensation, and is a figure of the rearing of Israel and the world on the king's highway. And of the fathers of Israel it is said: "They shall be thy children," Ps. 45-16. In the resurrection, of course, and in the new heavens, and the new earth, when the voice of weeping and crying shall be no more heard, the people will be the seed of the blessed of the Lord, and their offspring with them." Isa. 65-17, 23.

All through the Scriptures by both apostle and prophet, type and prophecy are given Christ's great love, His great care, and great concern, for her, for whom He died to save. "As the Father has loved Me, so have I loved you." John 15-9. And having loved His own, he loved them unto the end." John 13-1.

All through the Scriptures this same close relationship of love, and provoking to love is made prominent. And so strong is Christ's love for the church, that He says through the Apostle Paul, that it has reached the point of jealousy, 2 Cor. 11-2, 3, which in earthly affections, is the suspicious fear of another robbing us of the love or affection of one whom we love, and so He says, "I am jealous over you with a goodly jealousy, for I am afraid, lest by any means, as the enemy ensnared Eve (Adam's loved one), through his subtlety, so your minds, your affections for me, should have lost their loyalty and purity, due from you to the Christ. For I gave you in espousal, to one husband that I might present you a pure bride." And the Lord Himself likens the coming union, like unto virgins with oil in their vessels, and their lamps trimmed and burning at the midnight hour going forth to meet their beloved bridegroom. And to the beloved disciple John, who so loved his Lord in return, that he lay his head on his breast, to him was revealed the extreme height of joy, at the consummation of that union, when he heard the voice of the heavenly multitudes, and the voice of nations, as thunderings, reverberating the Hallelujah chorus: "The marriage of the Lamb is come,' and "and His wife hath made herself ready."

The care exercised in the selection of that bride is most beautifully typed, in the selection of Rebekah, the bride for Isaac. It was after Abraham had offered up his only son as a sacrifice upon Mount Moriah, and after leaving his country and kindred and taking up his abode in that far country, Canaan, the land of promise, that Paul speaks of him as a type of God, Rom. 4-17, and not only was the land of Canaan a type of the earthly phase of God's kingdom, but also a type of heaven where God resides, and it is in this sense we view it in the picture of our lesson.

Abraham, when his son Isaac became of marriageable age, said unto the elder servant of his household: Put thy hand under my thigh and swear by the Lord God of heaven that thou wilt not take a wife unto my son of the daughters of the Canaanites, but go thou to my country, and to my kindred, and take a wife unto my son Isaac, from thence. And the Lord God of heaven, which took me from my father's house, shall send His angel before thee to direct thee. And Eleazer, the servant of Abraham, put his hand under the thigh of his master and swore concerning the matter. And Eleazer, Abraham's servant arose and took camels and goods of his master and went into Mesopotamia unto the city of Nahor, and he came there in the evening time about the time the women of the city came out to draw water for the flocks. And Eleazer made his camels to kneel by the well of water and he said, O Lord, God of my master, Abraham, show me good speed this day, and kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the city come out to draw water for the flocks, and let it come to pass that the damsel to whom I shall say, Let down thy pitcher that I may drink; and she shall say "drink" "and I will give thy camels drink also." Let the same be she that thou hast appointed for my master's son Isaac. And it came to pass before he had done speaking, that behold, Rebekah came forth with her pitcher upon her shoulder; she went to the well and filled her pitcher and came up, and the servant ran to meet her, and said, "Let me, I pray thee, drink a little water from thy pitcher," and she said "drink, my Lord," and she halted and let down her pitcher upon her hand and gave him to drink, and said, "I will draw water for the camels also." And she emptied her pitcher into the trough and drew water for all the camels, and as the camels had done drinking, Eleazer gave unto the damsel a golden jewel for her forehead, and two golden bracelets for her hands, and said, whose daughter art thou, and is there room in thy father's house to lodge in. And she said, "I am the daughter of Bethnel, son of Nahor, and we have both straw and provender and room to lodge in." And the man bowed his head and worshipped the Lord. And the damsel ran in to her mother's house and told them of these things, and Laban, her brother, when he saw the jewels and bracelets upon his sister and heard her words, "Thus said the man unto me," "then came Laban unto the man, and behold he stood by the camels at the well and said unto him, Come in, thou blessed of the Lord, why standest thou without, for we have prepared the house and there is room for the camels."

And Eleazer came into the house and they set before him meat to eat, and water to wash his feet, but he said I will not eat until I have told my errand, and he said, I am Abraham's servant, and Abraham and you people are of kin. He is now living in that far country, the land of Canaan, and he has become very great and very wealthy; he has much gold, and much silver, many flocks and herds, and men servants and maid servants, and sons and daughters, but he has an only legal son by his wife Sarah, and unto him hath he given all that he hath. And my master sent me into this country, to his father's house, to take a wife from his people for his only legal son Isaac, and she who will leave her country, and her people, and go with me across the wilderness and across the barren deserts into that far country to be the wife of Isaac shall be the heir of Abraham and joint heir with Isaac of all his father's wealth. I came unto the well by the city, whither I was directed by the angel of the Lord, and as I was speaking with the Lord, behold Rebekah came forth select a wife for my master's son, before I was done speaking with the Lord, behold Rebekah came forth as the chosen of the Lord, and I put the jewel on her forehead and the bracelets on her hands and worshipped the Lord. And now if you will deal kindly with my master, tell me. And if not tell me, that I may turn to the right or to the left. Then Laban and Bethnel answered and said, "the thing proceedeth from the Lord and we cannot speak either good or bad." Behold Rebekah is before thee, take her and go. And Eleazer brought forth jewels and gold, and jewels of silver and raiment and gave them to Rebekah and he gave also to the family precious things, and he did eat and tarried all night and rose up in the morning and said, send me away to my master, but Laban and his mother said, do not go away, let the damsel stay with us a few days, let her stay at least ten days, and they called the damsel and inquired of her, "wilt thou go with this man." And they sent Rebekah, their sister, away, and said And they sent Rebeckah, their sister, away, and said be thou the mother of thousands of millions. And Rebekah arose and rode upon the camels, and her damsels or attendants with her and they followed the man that long journey of over twelve hundred miles across

the sandy deserts and barren wilderness into the far country, the land of Canaan, and in the evening time as they came into the land, Rebekah lifted up her eyes and when she saw some one coming inquired, who is that coming. The servant replied, that is Isaac coming to meet you. And when she heard that she lighted off the camel, took a vail and covered herself, and was ushered into the presence of Isaac, and Isaac loved her, and she became his wife and they abode in Sarah's tent.

This, dear friends, is a most beautiful and touching picture of the work of the entire Gospel Age. As Abraham lived in that far country, the earthly Canaan, so God resides in that far country, the heavenly Canaan. And as Abraham was very great and very wealthy with an only legal son once sacrificed upon Mt. Moriah, so also God is very great and very wealthy and He says: "The gold is mine, and the silver is mine, and the cattle upon a thousand hills are mine." Hag. 2-8; Ps. 50-10. And He has human servants and heavenly sons, but He has an only legal son once offered as a sacrifice upon Mt. Calvary, but now exalted far above angels, alone upon a plane of existence without a help-meet. And so in the evening of the world our heavenly Father has sent the elder servant of His household, to His kindred, and His people, and not to the Canaanites, a figure of sinners, to select a bride for His only son. As Eleazer was the visible agent sent by Abraham, carrying with him the presents of silver and presents of gold, with raiment and precious things. So the angel of the Lord was the invisible agent sent to direct his way. Just so now the visible servant of Jehovah is the Word of God, carrying the message, and the jewels of silver, and precious things, while the Holy Spirit is God's invisible agent accompanying God's Word, guiding and directing the selection of the virgins for the Lamb's wife. It was now nearly two thousand years ago that God's Word guided by the Holy Spirit came to God's people, the justified church, and to those who welcome God's servants, the word of truth, guided by the Holy Spirit into their hearts, to them is revealed the greatness of God, His great love, His great wisdom and power, and His great wealth, telling the fair virgins if they will leave their father's house (earthly conditions), and their people (the justified human nature), and go to where they direct, to the far country, the heavenly Canaan, they shall be the heir of God, and joint heir with God's son as His bride and companion, of all His Father's blessings. And to those who welcome God's Word and Holy Spirit, are given jewels of gold for the forehead (the understanding of divine or heavenly things) and golden bracelets for the hands (the privilege of using our abilities in the service of divine things), and then there are the many other jewels of gold, and jewels of silver, those costly and precious heavenly and earthly truths of the kingdom, for which we are so thankful, and we say, Oh, it is all from the Lord, and we will go.

We remember that Eleazer gave unto all the family precious things. And just so now also all the justified church are receiving precious things. They have been justified freely from all things; they have peace with God; they have the promise of restitution, blessings, when there shall be no more pain, or sickness, nor crying, nor death. And Oh we are so glad they have these precious things, we rejoice with them in these blessings for them, but they have not the golden jewels, the heavenly blessings, they are only for those who follow God's servant into the far country.

As Rebekah's brother and mother said to her, Oh, do not leave us, but stay with us. So now many of our well meaning friends would say, to the consecrated church, Don't leave us, don't act so peculiar; you are just a little over religious, but stay with us. But those who rightly value the joy set before them, say with Rebekah: "Hinder me not, but let me go." And as Rebekah and her damsels, who became her servants, rode upon the camels, so now the prospective bride and her companions, who also after the marriage become her servants (the foolish virgins), for the past two thousand years have been riding through this howling wilderness and parched desert of this world, upon the Catholic camel, the Baptist camel, the Presbyterian camel, the Methodist camel, and many other camels. And now in the evening of this world, as we approach the Canaan of rest, she lifts up her eyes and says, I see some one walking in the field yonder. There is so much commotion, what does it all mean?. And God's Word, guided by the Holy Spirit, tells her that it is Christ coming to meet you; and now she dismounts, gets off the system that carried her; she covers herself with the vail of death, and is ushered into the presence of her Lord, who loves her. And as Isaac and Rebekah abode in Sarah's tent, so also will Christ and his beloved bride, the glorified church, abide in the anti-typical Sarah's tent, which Paul explains is the Abraham's covenant. Gal. 3-24. "In thy seed shall all the families of the earth be blessed."

How significant the blessing of Rebekah that she should be the mother of thousands of millions. When the promise to the bride of Christ are blessings through the Christ Head and body to all the families of the earth, and the seed of Abraham as the sands upon the seashore. How significant the camel Rebekah rode, often called the ship of the desert, a type of the so-called gospel ships, sailing through the desert of this world, not upon water, but upon the sand, making long journeys without taking a fresh supply of water, sleepy and without zeal. So they, the church, also "slumbered and slept."

Next we come to the courtship of the king's son and his spouse, which contains words of affection too sacred for the ear of the uncircumcised, found in the songs of Solomon, written in the form of an allegorical soliloquy. This book contains the private conversation of Christ and the virgin church in telling of their love for each other, and therefore was not intended to be understood by anyone but those who the speakers represent, Christ and the Virgins. And while the book is generally called an unchaste book, an immoral book, not fit to be read in public, in families or anywhere, and should be expunged from the bible. But now we see the reason, that God intended it should be veiled from all but His most confidential friends. Let us take a glance at some of its choicest gems, for time forbids a lengthy study of it.

Ch. 1, Ver. 2: "Let Him kiss me with the kisses of His mouth; for Thy love is better than mine." These are the words of the virgins professing love and affection for Christ, and the reason for their great love is given in Ver. 3, "Because of the savour of Thy ointments, Thy name is as ointment poured forth, therefore do the virgins love Thee." What was the savory ointment that was poured forth?

Ah! dear friends, there was a time when the whole world was lost in sin, and there was a time when you and I were in the horrible pit and the miry clay, afflicted with sores, and scarlet with sin, but the virtue or savour of the blood of Christ, that was poured forth for you and me, therefore do the virgins love Thee, all because we have been healed, and "washed whiter than snow."

Ch. 2-1, 2: "I am the rose of Sharon and the lily of the valley," are the words of the virgin spouse, first as the rose whose depth of color signifies blood and sin, for such is the virgin's actual condition, but now washed white as the lily, a figure of purity, and holiness. The lily of the valley indicates her course of life walking in the valley of humility and meekness and also the valley of the shadow of death. "As the lily among thorns, so is My love among the daughters," are the words of Christ, representing His loved one, among the foolish virgins, receiving thorn thrusts, while in her innocence she bears it all.

Ver. 16, 17: "'My beloved is mine and I am His; He feedeth among the lilies (The virgin church) until the day break (the grand millennial day shall break over all), and the shadows flee away." (The shadows of this dark night of sin.)

Ch. 4;6, 8: "Until the day break and the shadows flee away, I will get Me to the mountain of myrrh, and

to the hill of frankincense." This chapter has the words of Christ extolling the graces of His virgin spouse, and the myrrh and frankincense, both costly perfumes, may represent her zeal and devotion and loyalty. "Thou art all fair, my love, there is no spot in thee." "Without spot or wrinkle or any such thing."

"Come with Me from Lebanon, my spouse." (An invitation to leave the justified human nature, Lebanon, the home of the evergreen tree, representing everlasting life.) "Look from the top of Shenir and Hermon, from the lions' dens, and the mountains of the leopards," these mountains representing cruel, beastly, selfish, earthly kingdoms, and she is invited to look over into the promised land by the eye of faith from these.

Ver. 12: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Christ here describes the peculiar character of the church, as a garden inclosed from the world; they know not of the beautiful and luscious fruits grown therein. She is a spring, a fountain of water, but sealed to such an extent that she is not now able to give much of this water of life to the famishing around her.

Ver. 16: "Awake, O north wind (a figure of coldness, opposition, persecution), and come thou south (a figure of blessings, summer and harvest time); blow upon my garden that the spices thereof may flow out (that the character may be developed) let my beloved come into His garden and eat His pleasant fruits (an invitation for Christ to come and gather his jewels).

Ch. 5:1: "I am come into my garden my sister, my spouse (now present). I have gathered my myrrh with my spice (gathered blessings as well as the persecution). I have eaten my honeycomb with my honey. (The joys and sweetness of present truths makes sweet even that which without the truth could not be endured.) Eat, O friends, drink, yea drink abundantly, O beloved." This truly is now the feast spread on our table, groaning under its burden of heavenly food.

Ver. 16, "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold," a figure of perfection and the divine nature. Ver. 16, "His mouth is most sweet (His words), yea he is altogether lovely."

Ch. 8, 2, "I would lead thee and bring thee into thy mother's house who would instruct me." The same as Sarah's tent, a type of the covenant. "In thy seed shall all families of the earth be blessed."

Not only do these Scriptures give evidence of the private and sacred nature of the work to be accomplished during the Gospel Age, but such is the very spirit and essence of the entire Bible, for therein is given Christ's invitation to His loved one to be His Bride, her acceptance of the invitation, His directions to her preparatory to the nuptial ceremony. The arrangement of her bridal trousseau, and loving words of encouragement, while He has gone to prepare a home for their future abode, all in the letters of love, He has sent her in His absence. And then there is the ceremony itself with the bride's maids following as attendants, and the gifts and good wishes of their friends, and finally all the world laying their honors at the feet of the Christ head and body, bride and bridegroom. The public announcement of the marriage, and the opening of the great mysteries kept secret from the foundation of the world. Let us notice a few of these Scriptures. Simon Peter declares the object, saying: "God at the first did visit the gentiles to take out of them a people for his name." Acts 15, 14. (To hear His Son's name.) Now hear the invitation, Ps. 45, 10, 11, "Hearken O daughter" (listen give attention), "and incline thine ear" (come near, for I have a secret to tell thee, and my desire is, that none shall know it, but her whom I love) "And consider" (the matter which I shall tell thee, ponder it over in your mind, and don't speak too quick, and this is the secret) "Forget thine own people" (the justified human nature) "And thy father's house" (the world with its earthly hopes, aims and ambitions) "For the King (Jehovah's son) greatly desires thy beauty" (He has fallen in love with thee), "He is thy Lord, worship him" (give Him your affections, give Him your respects, give Him your love, and adorations). Is there any wonder when such a message is sent us that it was not intended for the world, not intended for sinners, not intended for professing Christians to know who do not reciprocate the love of God through His Son? Is it any wonder the plan of God is a mystery, kept secret from all the world, save the consecrated class only, who have fallen in love with the Lord? And is there any wonder when we who love the Lord with all our heart, receive such a message, hesitate to accept, we feel so unworthy and imperfect, so unequal in dignity, so undeserving in character? And we say wherein is our beauty that He should desire us, and why should He pass by all the holy angels of heaven, with all their superior charms, of beauty, and purity, and glory. Surely there must be a mistake. "It is too good to be true," it cannot be possible. Has not the invitation come to us like the vision of a dream? Surely I must be dreaming, or it is a mirage of the brain, which will all be dispelled when reason and sound judgment have awakened to realities.

Ah! No! Listen again and let us be reassured of the voice of Jehovah, who long ago led His holy prophet to pen these lines for us, and now by His holy spirit He unseals our understanding and brings the matter to us in all the freshness of God's own personality.

But what beauty have I? I know I have not all the graces of the spirit in their glory and perfection. I know I am far, very far, from being His equal, a copy of God's Son, and here are all these old rags, I so much abhor.

But when I reflect, I remember that I have cast aside these old rags, and I now wear the beautiful and costly robes of Christ's righteousness, and now I gain some confidence. And I also wear that most beautiful ornament, "The ornament of a meek and quiet spirit, in the sight of God of great price." 1 Pet. 3, 4. And I have also in my possession the "pearl of great price." Matt. 13, 46. And now it cheers by drooping hopes and I now say I know I have the faith wherewith it is possible to please God, Heb. 11, 6, and I hear Him say that with my endeavors to serve Him, "God is well pleased." Heb. 13, 16. And now I begin to press my suit, and timidly I answer "Yes, Lord. I give myself away, 'tis all that I can do." And therefore I lay hold with exceeding joy and gratitude of the gracious invitation, forgetting the things that are behind. "I press forward toward the mark of the prize of the **high calling** of God in Christ Jesus, ever looking unto Jesus." Phil. 3, 14. Humbly trusting that He who has begun the good work of grace in me may perfect it against that day when He will have me appear before Him, "Without spot or wrinkle or any such thing." Eph. 5, 27. And no sooner have I accepted the invitation when I hear his pleasure expressed in these words, to the prospective bride, "Ye shall be mine in the day when I shall make up my jewels." Mal. 3, 17. And "Thine eyes shall see the King in his beauty." Isa. 33, 17. And "Ye may eat and drink at my table in my kingdom." Luke, 22, 30. "And I will give thee to eat of the hidden manna." Rev. 2, 17. (The incorruptible divine nature.) "And I will give thee a white stone." Rev. 2, 17. (A gem, to be worn on the ring of divine love as a token of the purity, and enduring quality of my love.) "And in that stone a new name written." (The name of the bridegroom and husband, Christ, forever to be yours.) "Which no man knoweth save he that receiveth it." And "Lo I am with you always." (In loving oversight, thought, and care.) "Even to the end of the world." "Matt. 28, 20. "Nevertheless I tell you the truth, it is expedient for you that I go away." John 16, 7. So that you may prepare yourself for the coming union and our mutual happiness by embroidering these costly robes I have given you, and stamped in beautiful designs, and that the golden threads of embroidery may show your skill and taste in fine needle

work of character building, as well as your love and appreciation of royal robes in which it will be fitting to stand beside the King in nuptial ceremony, and in garments of wrought gold, to walk the golden streets of the golden city, with crowns of gold on their heads. Yes, "I will go to prepare a place for you." John 14, 2, 3. "In my father's house are many mansions." But I will prepare a **special** place for **you.**

"And if I go to prepare a place for you I will come again and take you to myself that where I am there you may be also."

And while I am gone, "If you love me, keep my commandments." John 14, 15. (Keep my precepts, keep my law, which is love.) "I will not leave you comfortless (in my absence). I will pray the father that he shall give you another comforter, that he may abide with you forever, even the spirit of truth which the world can not receive because it seeth him not." John 14:16, 17.

And dearly beloved, if you love Me you shall be loved of my Father also. John 14, 21. "And I will love him, and make myself manifest to him." And this is a most important feature to know that even the Father-in-Law is in favor of the Marriage, especially when He is so very great, and wealthy. Among earthly marriages it is not an uncommon occurrence, when the son whose father is of great distinction and wealth leaves his father's home and seek a helpmeet among the poor, and degraded, to be disinherited because he has brougt reproach upon his father's family and good name. But not so in the heavenly Marriage. Not only is our heavenly Father **very** great, but also pure, wise, mighty, and wealthy. And His only Son left the glory He had with Him, passed by all the pure and holy angels of heaven, came down, down, to a degraded, outcast, and convict race, poor, miserable, and very imperfect condemned to death in the "horrible pit" of the "miry clay," died for them, to save them from death, is making love with some of these, invited them to be His Bride and yet He tells us if we love Him, His Father also loves us. And then as if trying to outdo himself we hear him praying to his father, "Father, I will that they whom thou hast given me be with me where I am that they may behold my glory." John 17, 24. Is it any wonder that these precious things are kept a secret from the world? Is it any wonder it is still a mystery?

Where is the young man and his lady love that would have their love affairs paraded before their enemies, the general public, or even any of those who are not their most confidential friends?

And can we think that Jehovah's Son, the King, who is a thousand times more dignified, holy, and pure, than mankind, will have his secrets which concern no one but himself and his dearest friends made known to all, and paraded before the public? Most assuredly No!

And therefore the Bible is still a sealed book, God's plans a mystery, and will remain a mystery to the world until the time for the public announcement. "The marriage of the lamb is come and his wife hath made herself ready." And then John declares "the mystery of God shall be finished." Rev. 10, 7. But the virgin church is not yet in glory, she is still being tried and tested, as to loyalty and faithfulness, in order to prove her worthiness of the high honored position she is invited to. She is still reading His letters of love, sent to her while He was gone to prepare a place for her. In all these letters addressed to his loved one, with words of affection such as "To the beloved of God in Rome." Rom. 1, 7. "The called out ones of God at Corinth sanctified in Christ Jesus." 1 Cor. 1, 2. To the saints and faithful at Ephesus." Eph. 1, 1. "To the elect through sanctification of the spirit, grace and peace be multiplied unto you." I Pet. 1, 2.

"To the elect lady whom I love," 2 John 1, etc., He gives instruction to His joy and His hope, telling her what she should do and what she should not do, what would be pleasing to Him and what displeasing, what she should put off, and what she should put on, telling her also of the long period intervening before He would be ready to come for her, of the many trials and persecutions she would have from their enemies, yet needful for her. And also when and how she may expect His return at the midnight hour silently and unobserved, by all the world. He tells her to "Set your affections above where Christ sitteth, for when he shall appear then shall ye also appear with him in glory." Col. 3, 2, 3, and "I beseech you that ye walk worthy of the Lord," Eph. 4, 1, and "Put off all anger, malice, wrath, blasphemy, filthy communication out of your mouth," etc., Col. 3, 8. "And put on the new man, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, and over all love." Col. 3:10, 13. "And lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word of God." Jas. 1, 21. "And be thou faithful until death, and I will give thee a crown of life."

In our earthly affections, when we consider how very careful is the lady who is promised in marriage and looks forward to the happy day, that all her conversation, her walk, and conduct is becoming her and pleasing to her loved one, and if she puts forth such efforts of purity and chastity so as not to lower the standard or bring reproach upon her loved one. Who can estimate the high standard of our beloved Bridegroom in chastity, purity, and dignity, and oh! how careful we should be to watch over our every thought, deed, and action so we may fairly represent him whom we profess to follow, and not bring reproach upon our beloved Lord.

And may these precious thoughts with their sweetness cheer our drooping spirits with new vigor, courage, and zeal to press along the narrow way till we "behold the king in his beauty," and if these thoughts which are only pictures cheer us, what will the glorious reality be, when all the fellow members of the annointed body of Christ are welcomed to that grand reunion, having made the last stitches of embroidery in our wedding robes. And the public announcement due, "His wife hath made herself ready.' And the bridesmaids, her attendants, will be also there. For "The virgins, her companions, follow her into the King's palace, amidst gladness and rejoicing," Ps. 45, 14, 15, and become the servants of the King and the Queen for all these servants, so great a company that could not be numbered. "Serve the king day and night in his temple," Rev. 7:14, 15, in His palace forever and ever. And as the days of her mourning are ended, and "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet and they shall call thee the city of the Lord, the Zion of the holy one." Isa. 60, 14. "And the daughter of Tyre (the strong ones of earth) shall be there with a gift." "They shall bring gold and incense and shew forth the praises of the Lord." "And the rich among the people will intreat her favour," Ps. 45, 12, Isa. 60, 6. Give their congratulations, for "All nations shall call thee blessed," Ps. 72, 17. And if the angels hailed our Lord at His first advent, shouting "glory to God in the highest and on earth peace and good will to men," can we imagine them to remain silent when all the annointed are received into glory and their work in flesh having been finished? Surely not.

"Then that will be a marriage
Such as earth has never known;
When the Hallelujah chorus rings
Before the great white throne."

And as the voice of the heavenly multitude shall be wafted to earth, the nations of earth will catch the refrain and all creatures both in heaven and in earth will raise very high their glad notes of Hallelujah.

"And thy name shall be remembered in all generations, and the peope shall praise thee forever and ever." **Ps. 45, 17.**

3:30—Discourse by Pilgrim Brother H. C. Rockwell—Subject: "Character Building."

DEAR Friends, we have just been singing "Repeat the story o'er and o'er.' We have all enjoyed listening to something of the old, old story, as related by our dear Brother Arnold. Now I would not pretend to tell the other half of the story—the half was never told. I just wish to set forth a few lines of thought that possibly may be helpful to some of us. We realize that we are seated at a great banquet at this convention, and our plates are filled up, heaping full, more than we can properly assimilate.

Our subject will be "Character Building," and the lesson is based on the Apostle Paul's words, as contained in the third chapter of the first epistle to the Corinthians, tenth to the fifteen verses:

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's works shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Beyond all dispute, character building is the main work, is the main object, of the present existence; but it depends upon what kind of characters we are building whether the building, when it is completed, will be accepted of the great designer, or architect. We find in examining the Scriptures along this line of character building, that there is a great deal said about the subject. There is a clear outline of the matter given. Indeed, as we come to investigate, we are astonished at the amount of detail that is given respecting the kind of characters that should be constructed. And, following the Apostle Paul's suggestion, using the illustration of a building, we will use the illustration of a sky-scraper structure as developing the lines of thought and the lines of Scripture teaching regarding the proper kind of character that should be erected.

You know in many of the large cities of the land there is a class of buildings erected nowadays, that are styled "sky-scraper" buildings, because when one is standing at the base and looking up towards the top, it verily seems to be scraping against the sky. In the city of New York there are some buildings going up at the present time, thirty and forty and fifty stories in height, averaging from five hundred to seven hundred feet. Noticing the erection of these structures, we see the force of the Scriptural application of how we are to erect characters that will be commendable to the great God who is the designer or architect of the characters He desires to have erected by us. Now I say the characters He desires to have erected by us, but I would amend that and say the characters He desires to erect; but we can look at it from two standpoints, as there are two parties engaged in that work, the heavenly Father on the one hand, through our Lord Jesus Christ, and ourselves, as our dear Brother Arnold brought out in his remarks. Our dear Redeemer is the architect, the author and the finisher of our faith, but you will notice that the apostle in the words of our text is referring to the matter of faith development, and we are using this as an illustration of the development of a faith-structure character. All the work of our God is accomplished through our dear Redeemer. All things are of God, but by, or through, the Son. In the 9th verse of this same chapter, of 1st Corinthians, the apostle says, "For we are laborers together with God; ye are God's husbandry, ye are God's building. "So, dear friends, you see there are two parties engaged in the work—our heavenly Father and we ourselves. Now how could we properly consider that matter? I recall the instance of a dear brother who got the thought that the heavenly Father did all the work, and that all we needed to do was just to sit down and take things easy, and the Lord would accomplish all His gracious designs in us, and that we did not need to put forth any special effort, but here the Apostle Paul is contradicting that thought—we are colaborers with God. Now, our heavenly Father is the designer or architect as we have seen; He has mapped out and furnished the plans and specifications, and He has prepared a model of the character-structure He desires us to build. Not only has He provided plans and specifications outlining the details of the building, and furnished the model, but He furnishes the material wherewith we are to build, and instructions where to use the material He has provided. We are to pay strict attention to the plans and specifications, to build in harmony with these. We are colaborers with God in that respect.

Now, then, suppose we were to erect a sky-scraper building. What is the first step we would have in mind? Would we begin to consider something about the top of the structure, thinking about the upper story, and then the building underneath, or think of the details in connection with the various parts of the building? In this connection, we recall the words of the Lord Jesus Christ, as found in the 14th chapter of Luke, 25th to 30th verses, and also the 33rd verse:

"And there went great multitudes with him: and he turned, and said unto them,

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

There are great multitudes in our day who have followed the Master, but how few of them are entitled to the honorable name of "Disciple of Christ?" We know there is a large section of Christianity who have taken the name of disciples of Christ, but we know from personal knowledge and personal observation that there are very few in that class who are entitled to the distinction of being recognized as true disciples of Christ. Many profess to be Christ's followers, but there are few who are actually so, because they have not complied with the conditions here stated by our Lord. Jesus said, If any man hate not all the other things of this life, yea, his own life also, he cannot be my disciple. What do we understand by this? Do we understand our Lord and Saviour, who was the personification of LOVE, to be setting forth in His teachings that we ought to hate those who are nearest and dearest to us? Not at all; but the thought contained in this word "hate" is that we are to love all these other things less than we love the Lord. In other words, we are to love the Lord with all our heart, and mind, and soul, loving Him supremely, so that if necessary we would forsake all

things else in order to have the honor and privilege of being a true follower of His. "And whosoever taketh not up his cross and cometh after me, cannot be my disciple." "For which of you intending to build does not sit down first and counteth the cost to see whether or not he has enough to finish." Dear friends, the first thing to do then in this matter of erecting a character building that will be pleasing before our God is, to count the cost, lest haply after we have laid the foundation, we be not able to finish it, and all that behold it begin to mock. "So likewise whosoever forsaketh not all that he has cannot be my disciple." So here we have it expressed in the words of our Lord what the cost is; it means that we must give our all to the Lord. O, I imagine some are saying in their hearts, Well, the cost is too much—to give all that I possess, all of my means, to give up my worldly ambitions, earthly prosperity, to sever ties of friendship that are very dear to me, and do all that in order that I might be a follower of our Lord, in order that I might be instructed of Him, and being instructed of Him, be prepared to develop character, or to erect a character-structure in harmony with the plans and specifications of our God—O that is too much.

But now, just as a man who is about to put up a very costly structure would sit down to count the cost, and rightly and properly, he would have something else in mind. Now here is a man who is going to invest, say, three millions of dollars to put up an expensive, tall building. What is he going to put up that building for? What is his object in doing it? Is he putting it up there merely to make a show, or is it for some special matter of importance? Why we find that these capitalists are engaged in putting up costly structures in our day, while they consider the cost, they have in mind the rewards that will accrue to them—the recompense that will come to them when the building is completed. So I think it would be advisable that, when we count the cost and find that it is going to take all we have, that we think something about the recompense which will come to us if we start out to build, and build to a finish.

The Scriptures have a great deal to say about the recompense of reward. You remember the apostle's words, "Cast not away therefore your confidence, which has great recompense of reward." So, dear friends, those who will start out to build, to develop characters in harmony with the wishes of the great architect, or designer, as they develop more and more, as they look away to the future, look forward to the time when the recompense will be given, as they consider the recompense compared with the cost, see that the cost is very small indeed. The cost is not worthy to be compared with the exceeding great and precious reward that the Lord has in reservation for those who love Him, and who will do in harmony with His requirements.

Now, as we see what the cost will be, it means that we must devote our all, our time, our talents, all that we possess, to the Lord, which, as the Apostle Paul in another place states, is our reasonable service. Surely it is, considering what the Lord is going to bestow on us, what He promises. He has promised that He will furnish all the material, that He will grant unto us sufficient strength to stand, and to go on faithfully, following His instructions in the matter, developing our character—erecting these buildings.

Now, dear friends, we are taking the standpoint of the Apostle Paul, speaking to those who recognize the Lord Jesus Christ as their Saviour, who believe on the Lord Jesus Christ, and who build on the proper foundation, in the words of the text, you remember, "According to the grace of God which is given unto me as a wise masterbuilder"—or as the Diaglott, a more correct version of the Scriptures render these words, "As a skillful architect, I have laid a foundation, and another is building up; but let each one see how he is building. For no one can lay another foundation besides that which is laid, which is Jesus Christ."

Now, how will we harmonize these two expressions of the apostle concerning the foundation? He says: "I have laid the foundation." Surely the Apostle Paul did not establish the foundation of the Lord Jesus Christ. Our Lord Jesus Christ is the regular foundation upon which we are to build, and the Apostle Paul laid the foundation of our faith-structure upon the solid rock. That is the thought we get, dear friends, and there is none other foundation than that which is laid, which is Jesus Christ.

So then, we have the thought of the foundation before us. We must get upon the foundation in order that we may build a structure that will stand. We must get upon the solid rock. In building some of the large buildings that are erected in the city of New York, sometimes the builders have to dig very deep; they have to go below the surface of the earth to a depth of from sixty to seventy feet before they can strike the proper foundation rock upon which to build those immense structures. And we have some instructions along this line in the words of our Master, as narrated in the 6th chapter of Luke. The Lord, speaking, says, "Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings and doeth them, I will show to whom he is like. He is like to a man which built an house and digged deep and laid the foundation on a rock; the flood arose, the storm beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man who without a foundation built an house upon the earth, upon which the stream did beat vehemently, and immediately it fell; and the ruin of the house was great." A great deal of the debris of the traditions of men rolled down upon this generation by the stream of time, and many of us, as we start out in this work of character building find that there is a great deal of debris, a great deal of wrong teachings, opinions, theories, traditions of men, to be removed before we can get down to the solid rock, Christ Jesus. And noting the experience of some of the Lord's dear people to get down to the foundation, it has required considerable time and effort, and sometimes much training, as illustrated in hard and severe experiences. Just as the builders in putting up the natural buildings, use dynamite to blow out the different sections of the debris that is ahead of them, so it is with the Lord's dear people; it is necessary to exert a great deal of force in order to remove some of these errors that have been so firmly lodged in our minds, placed there in early infancy, and cemented, as it were, and fixed there, so that when the time came when we desired to build properly, it required a great deal of effort to remove it. On the other hand, we have noted in the experience of some of the friends that because from very early days up, they have been properly instructed regarding the proper foundations and it required very little effort to get down to the solid rock. We also note in the experiences of a large number of Christian people that when once established on the rock and they begin to build, to erect a faith-character structure, particularly the development of their faith, we find them to be merely going back to the foundation, searching out the foundation principles, or teachings respecting the Lord Jesus, and respecting the character-structure they are engaged in putting up. There are a large number recognized as Christian people, and we find that in place of being properly situated on the solid rock Christ Jesus, they are confused regarding the foundation, and they are inclined to think that baptism figures in the matter to a large degree, and that if we accept baptism for the remission of sins, that will release us from the sins in which we were born, and so on. Well, now, we are not justified by baptism, but we are justified by faith in our Lord Jesus Christ. Jesus Christ is the foundation-stone upon which to build, and not upon the subject of baptism, or laying on of hands, or some other institution. And you remember the Apostle Paul tells us that we are not to be continually laying again the foundation for our faith, or character, but to go on; and this we will do, by the grace of God.

But now, what kind of building are we to erect? Will we put up a school-house, or an office building, or what kind of a building shall we erect? Do the Scriptures tell what style of a building to put up? Yes, indeed. Right in connection with the words of our text, in the two following verses, the 15th and 16th, we find it stated as to what kind of building we should start out to build, and should carry on to completion. The apostle says, "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which temple ye are."

So here, we have it stated what kind of a building we are to put up. It is to be a temple; it is to be a habitation for the Lord. But now, as we get this thought before our minds, we can see how important it is to put up a glorious structure; it is indeed to be a grand and glorious being that is to find habitation in that structure, for God is dwelling in us, in our faith-structure, by His Spirit—He is representatively with us.

Now as we have counted the cost, and as we have started to build on the foundation, the Lord Jesus Christ, who is the solid rock, and we have found that we are to erect a temple, what kind of material shall we use? Shall we use flimsy material, something that would be weak and ineffective to carry out the designs of the great architect, or shall we look about to get the very best material we can possibly lay hold on, to erect a glorious temple that will be a fitting habitation for our God? We find the apostle telling us just what kind of material should be used. It is gold, silver, and precious stones. You will also notice in this connection that he mentions other materials—wood, hay and stubble. Well, how foolish it would be for a builder who intended to build a very high structure, a noble edifice, to start out to build with wood, hay and stubble. We would say that man was very foolish; he would not get very high with that kind of material, because the whole structure would collapse, or if he did succeed in building to the top, in finishing his structure, if there is any severe test or trial to come to that building, it would fail to stand the test. So then, what shall we understand by the gold, and the silver, and the precious stones? My understanding of the matter is this: In the Scripture, gold is a symbol of divine things, silver is a symbol of truth, and the precious stones would fittingly represent something very precious in the Scriptures. Gold would represent the truth pertaining to divine things; the silver would refer to the truth in general; and the precious stones—what would they represent? The words of the Apostle Peter come to our mind, "Exceeding great and precious promises" have been bestowed on us that by these we might become partakers of the divine nature. So, we would think that the precious stones are fittingly represented in the precious promises of our God. Now, then, what costly, what wonderful, building material we have to use in the erection of these faith character-structures, to lay hold on to the divine truths of our God, and all the truths contained in His Word, and especially to firmly grasp the exceeding great and precious promises which have been given to us by the great designer of these character-structures!

Dear friends, this is what we are to use, to put up these buildings that would form a suitable habitation for the Lord, as we would put up an enduring structure. You will note in these three classes of material that the apostle mentions, the gold, the silver, and the precious stones are fire-proof material, and so then you see that if we use this material the Lord is providing, these character-structures will be fire-proof buildings. On the other hand, if we would use the wood, hay and stubble, they would fittingly represent the creeds, the error of men; if we would use such flimsy material, no matter how well established we may be on the sure foundation, if a fire should come and sweep throughout the city, or throughout the land, or wherever the building might be located, that building would stand a very small show of surviving, or coming through. And looking about over the Christian world and observing how many have used wrong material to build faith character structures with, they not only use this poor material, but what would you think? They are also mixing brimstone in with it. We have had some of that in the debates we have had, how one individual was mixing the brimstone in with this wood, hay and stubble, showing forth that there is going to be a great blaze of eternal torment with fire and brimstone. Wood, hay, stubble, and brimstone are very inflammable material, so we can see that when the trials and tests would come, using this material, how rapidly the faith-structures would be eliminated. And you recall the words of our text in this connection. The apostle says, "Every man's work shall be manifest for the day shall declare it, for it shall be revealed by fire, and the fire shall try every man's work of whatsoever sort it is." There is a fiery time coming. Many of our dear friends think that the word is to be burned up literally, and all Christians understand that there is a great fire coming, whether literal or figurative; but we know from the Words of the Lord that just as the Lord's people are tested by the fiery trials that come upon them, as the Apostle Peter says, "Think it not strange, brethren, concerning the fiery trial that shall try and test you"—so as the fire is symbolic in this instance, so it is also in the other. A great time of trouble is near at hand, and the day shall declare it.

Dear friends, we have no hesitancy in declaring that we are already in that day. The trials and tests are already beginning and thousands and thousands of these faith character structures that have been developed by many who have used wrong material are going down in the awful conflagration which is daily becoming worse; —just as the Psalmist has said in the 91st Psalm, that thousands would fall on thy right hand and on thy left, because they used the wrong materials of wood, hay and stubble, fittingly representing the doctrines of evolution, higher criticism, Christian science and so on.

Well, dear friends, my heart goes out in sorrow for those who have not given heed to the words found in our text; you remember the apostle says, "Let every man take heed how he buildeth thereupon." O that we might impress this thought upon those who are striving to develop characters properly—character-structures that will be suitable to the Lord.

Now, dear friends, in putting up the natural building, in putting up these sky-scraper structures, we find that strong material is used in the superstructure; and these structures are strongly fortified with massive beams of steel and iron going crosswise, and that stand upright and are bolted together. Sometimes in putting up the literal building, the builders will erect the superstructure many stories high before they begin with the masonry work, and so I think it is with us. By faith we see what kind of characters we are to develop. We are to develop Christ-like characters; as the Scriptures say, we are to be transformed into the likeness of Christ; we are to become copies of God's dear Son; and as it were, we erect by faith the superstructure long before we begin to fill in the masonry work, the precious stones and the gold and silver, etc.

Now, what would we call the superstructure of the character buildings we are putting up? I think that faith would fittingly represent the superstructure. It is a faith superstructure, and so it is necessary as these buildings are to be subjected to a severe test, and in order that we might build high into the heavens, that we have a very strong faith superstructure in order that the building may stand.

In the recent experiences with this foundation, we have found that these structures of ours have been submitted to some tests; and as in the literal building there are various pieces of steel and iron inserted at different angles in order to fortify and strengthen the structure, I would understand that these well represent the fundamental Scriptures that we are to have bolted to our faith structure, so as to make it strong and rigid. The Scriptures reveal that not only is there a great fiery time of trouble coming, but there is a storm

at hand, and not only that, there is an earthquake. You recall the words of the apostle as found in the 12th chapter of Hebrews, that there is a great earthquake coming, and that all things that can be shaken will be removed, but the things that cannot be shaken will remain. We see this well illustrated by some of the buildings that were in the great calamity that overtook the city of San Francisco sometime ago. We note how that city was beset with fire and earthquake, and how comparatively few of the buildings withstood the severe trial that swept down upon that city. There were some very tall, sky-scraper buildings there, and some withstood the test admirably; they passed through both tests of fire and earthquake. And, dear friends, in this respect, let us have the Words of the Scriptures at our command, so that when the strong winds of doctrine are blowing, we will have our structure fortified, so that it will not be moved by the strong winds that are blowing already, and that will continue to blow with increased force.

After having been established on the right foundation, let us begin to build. Now how many stories shall we put in this structure? The Scriptures tell us just how many there should be. The heavenly Father has not left us to find the way, as it were, or to build in a haphazard way, but He has given us definite instructions; He has told us in His plans and specifications just how many stories should go into this glorious temple that we are seeking to erect. Furthermore, He has told us exactly how high that temple must be. Well, now, how many stories shall we proceed to put into this structure of ours? I think the Apostle Peter in the 2nd epistle, first chapter, tells us the number of stories that we should place in this faith-structure of ours. I will read from the 5th to the 7th verses: "And besides this, giving all diligence, add to your virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness love."

Now the apostle mentions seven things here, but you see, dear friends, that this structure that we are engaged in erecting is the faith-character structure, and faith forms the superstructure of it. Therefore, it leaves seven elements of character remaining—seven qualities remain. So then I would understand the seven elements of character to beautifully represent the seven stories of this beautiful building that we are desirous of erecting. And you will note that seven in the Scriptures is the symbol of completeness, so that when all of these stories are completed, the building will be completed;—it will be a complete character. How do we know that? Now none will get into the kingdom of our God, except as they have developed the complete character, and the Apostle Peter right in connection with the statement of these elements of character declared that if we do these things, an abundant entrance will be ministered unto us into the everlasting kingdom of our God.

But, dear friends, many have the thought in considering the kingdom of the Lord this glorious city, the New Jerusalem, that it is a literal city, and that on the outside of this city is a great place of torment with fire and brimstone, and they have the thought, "Well, if I can just escape that awful place of misery and torment, and if I can only squeeze through the pearly gates into the golden city of the Lord, O I shall be satisfied."

Well, now, the Lord will not be satisfied with such an arrangement as that, and He tells us that these should develop characters in harmony with His specifications, and those who will go on and build character structures in accordance with the specifications, an abundant entrance will be furnished them into the everlasting kingdom of our God—not a "skimpy," inch-wide entrance, but a wide open entrance. Our God will gladly welcome all those who are in harmony with Him, those who love Him. O, when we think of that glorious welcome that is awaiting the people of our God, so beautifully set forth by our dear Brother Arnold this afternoon, it makes our hearts glow with gratitude and love to our heavenly Father that He has revealed something of this to our eyes, that we are privileged to enter in on the glorious things which the Lord has in reservation for them that love Him.

Well, now, we start to build. We know the number of stories, or floors, that are to go into this glorious temple of the Lord. I would give you a more exact rendering of the apostle's words: "Giving all diligence"—well, yes, dear friends, let us give all diligence in this matter; we have no time to lose; the time is short. Suppose that in erecting a literal building the laborers were indifferent; and here is the architect, or builder; He is standing there, anxious for the building to be completed, and the work is going on, but the laborers are rather indifferent, they are hanging back, and here is one who is idling, and another is going about his work in an indifferent manner—do you think the builder or architect would be satisfied with the indifferent way of that laborer? Not at all. On the contrary, if the laborer did not "get a move on him," as the common saying is, he would be discharged, and someone else would take his place. And so we find it is that the Lord is dealing with His people, that those who are indifferent to this matter of character building, of character development, if they are not giving all diligence to it, dear friends, there is not much hope that they will be approved of the Lord, or that they will be able to finish the work they have begun. The time is now short, and so let us give all diligence to the matter. Indeed, when we counted the cost, did not we say, "Here Lord I give my all, my time, my energy, my talent, all that I possess"? So that if we are failing to devote all of our energy, all that we have, to this one thing, we may rest assured that we will not be able to finish it. The Apostle Paul says, "This one thing I do," and let us take that admonition to our hearts in connection with our lesson—**this one thing I do**—let us go on and build.

Now, then, the first story is fortitude. And I would here call attention to the fact that the first three elements of character mentioned by the Apostle Peter, as representing the first three stories of this structure fortitude, knowledge and self-control, would represent the stronger elements of character. How appropriate that is, brethren, because in the erection of these large buildings in our day, we find that the most massive and the strongest materials are used for the lower floors, and as they build up the stories vary from strength to beauty, splendor and glory.

So, then, virtue (fortitude) is the first story, the second is represented by knowledge, and the third by self-control, the fourth story would be patience, and the fifth would be godliness, and the sixth brotherly-kindness, and, finally, the seventh, love. Love crowns the whole building. I like to think of the seventh story as represented by a golden dome. Gold in the Scriptures symbolizes divine things, and it is fitting that the seventh story should be represented under the symbol of gold, and a golden dome. God is love. And having this beautiful golden dome surmounting these character structures, we find that they beautifully reflect the glorious character of our God. So we find, in the experience of God's people, those who have been building for years, these various stories of virtue, knowledge, self-control, patience, godliness, brotherly-kindness and love, more and more perfect the glorious character of our heavenly Father. Indeed they let their light shine, that men, seeing their good works may glorify their heavenly Father.

We will not go into details or definitions of these various qualities represented in the seven stories of our faith-character building, but now we will come to another matter: what is the object of putting up these buildings? You know when a man invests his all in putting up a building, it must be that the building is designed for some special and important object. What is the design of the builder in putting up the structure? Let us bear in mind that God, our heavenly Father, is the Great Designer, and these characters

were mapped out, they were foreordained from before the foundation of the world. Our heavenly Father predestinated that these characters should conform to the glorious image of the Man Christ Jesus, conform to the model of our Lord's character. Well, what was the object and purpose of our God in designing these character structures? He has a wonderful purpose in mind. Not only did He desire the erection of beautiful, glorious characters, but He had in mind the erection of a glorious city, the glorious city of our God.

Now, what is a city? Why, a city is a collection of houses, where the people live, and where laws governing that community are formed,—and especially in the capitol city of the land, the laws are formed and executed from that central point. And so, our dear heavenly Father designed that there should be erected a heavenly city, to be formed of these glorious character structures, and the exact number of structures is also foretold in the Scriptures, as stated in Revelation. There are to be one hundred and forty-four thousand of these special buildings gathered together by the Lord in one place, and all of these structures, when gathered together, when situated upon that beautiful Mount Zion, will form the capitol of the world.

Now the Scriptures have quite a good deal to tell us about that glorious city of the Lord, as expressed in the 21st chapter of Revelation particularly. I will read you a few verses describing that city: "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, and I will show you the bride, the lamb's wife. And he carried me away in the spirit to a great high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." I will not read the entire chapter, but most of you are familiar with the description, how that city is made of gold and precious stones. That is the city of our God which is to be the capitol city of the world, and it will be formed of the hundred and forty-four thousand character structures that have been in process of construction during these nineteen hundred years of the Gospel Age. Now that is a long time to build a city—nineteen hundred years. What a marvelous city the fallen race has been able to build within a few centuries. Now when God, with all the riches of the Universe at His command, has nineteen hundred years in which to erect that city, O, dear friends, we may rest assured that it will be a glorious city; it will be a fitting city to be the capitol city of the world; and it is from this city that the laws of the land will go forth unto the ends of the earth.

Well, now, then, these structures, these character buildings are to be placed on the main thoroughfares of that glorious city. How do we know that? We read further down in this 21st chapter of Revelation that there is only one street in that city, and inasmuch as there is only one street, then all the houses must be on that street. And so, dear friends, we are putting up these character buildings of ours, in order that we might be placed on the main thoroughfare of that glorious capitol city of the world.

I am aware that many of our Christian friends have considered this city, the New Jerusalem in a literal sense, and we have had some specimens in the last few nights of literalizing the Scriptures. Many have thought that there was a literal city coming down from God out of heaven, and that is to be placed over there in the small land of Palestine. Let us think of it for a moment. Our dear friends fail to take into consideration all of the details of that city. The dimensions of the city are given, even; it is twelve thousand furlongs in length, and twelve thousand furlongs in width, and twelve thousand furlongs in height. But now, how much is a furlong? An eighth of a mile. So, by reducing these furlongs to miles, the dimensions of this city would be fifteen hundred miles long, fifteen hundred miles wide, and fifteen hundred miles high; and our dear friends tell us that this marvelous city, this literal city, is to be placed in the small land of Palestine, which is not two hundred miles long in any direction. Surely they will have a great time crowding it into that space.

While out in the West some time ago, I found a class of Christian people who had the thought that the literal city, in place of being situated in the land of Palestine, would be placed in the locality of Independence, Missouri, and they show their faith by their works, for right in the heart of that town they have left a place which has been formed into a park, and in this park a place has been prepared and foundation stones laid, and they think that when the city comes down from heaven, the temple will be exactly on that spot. Now we read in the description of this city that there shall be no temple there. Strange indeed that people will overlook so much of the declaration of the words of our Lord when the details are furnished. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

In considering the dimensions of this city, we have found the height of these character-structures, because the height of the city would depend on the height of the buildings, and the city as we have just seen is fifteen hundred miles high. Well now, these are sky-scraper structures indeed. I imagine some saying to themselves, Well, that is an exaggeration. Not at all, dear friends. We must bear in mind that the Revelator John is here portraying to our finite minds something of the situation of the one hundred and forty-four thousand of the elect class.

Now, use your imagination, and look at that city with its stupendous dimensions, all formed of the precious material, gold, silver, and precious stones, then picture to yourselves that glorious city situated on Mount Zion, the glorious mountain of the Lord, the glorious city situated on the hill that cannot be hid. The city will not be hid; it will be manifested to all the world, and so we read that the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God—the hundred and forty-four thousand.

So here, we have this glorious city built out of this precious material, and it is illuminated with the glorious light of our God and of the Lamb of God, and our God dwells in light that is inaccessible to mortal beings. It is glorious light. No man can approach unto that glorious light. And therefore in order that the hundred and forty-four thousand of the elect may be surrounded and be in the midst of that glorious light of our God, it is necessary that they shall be changed, and so they will be changed in due time from this human, mortal condition to the glorious immortal condition. "This mortal shall put on immortality."

Now the Scriptures go on and describe the city more fully. While our heavenly Father's purpose throughout the Gospel Age is the formation of this city, the gathering of a hundred and forty-four thousand, the erection of the beautiful structure, He has still more wonderful and mighty purposes in view. Going on, then, and reading the description of the city, we find that from this glorious city of God, a river flowed, the river of life, clear as crystal. What is the object of having this river flowing forth from this city? Why, this beautifully represents the blessings that shall flow out to all the families of the earth. And so we read that on both sides of this beautiful river, coming forth from this glorious city of God, trees are growing on the banks of this beautiful stream, and the Revelator states that the leaves of these trees shall be for the healing of the nations. O, thank God, for that. Here we have two great doctrines that have split Christendom from end to end, the doctrine of election and free grace—the selection and the formation of the glorious city of our God, and then the free grace represented in this beautiful river flowing from the city of our God, and the blessings of the Lord represented in the leaves of these trees which shall be for the healing of all mankind, the restoring, the uplifting, the

blessing, and freeing from all the pains, and aches, and ills, sorrows and sufferings of the past six thousand years of human history. And we read in the first few verses of the 21st chapter, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"—the Bride of Christ, this glorious city, not a literal city. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears away from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat on the throne said, Behold I make all things new."

Dear friends, with these glorious prospects before us, how earnestly we should be in putting up a character structure that will be pleasing in the sight of our God. Let us develop the various stories of this building,—fortitude, knowledge, self-control, patience, godliness, brotherly-kindness and love, as expressed in the words of the poet:

"Build thee more stately mansions, O my soul,
While the swift seasons roll;
Leave thy low-vaulted past;
Let each new temple nobler than the last
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thy outgrown shell
By life's unresting sea."

Amen.

(Heading and opening remarks in Cincinnati Enquirer, Friday, Feb. 28.)

BAPTISM

In Water Necessary

Declared Elder White in Last Night's Debate.

Pastor Russell Avowed That To Be Unessential.

Average Crowd in the Great Hall To Hear Them.

The Last of the Series Is To-Night on the "Second Coming of Christ."

Attorney Stanley E. Bowdle acted as Chairman of the Russell-White debate at Music Hall last night, making the opening remarks. The attendance was the average, and the audience, prepared to a higher understanding of the subject by the previous debates, listened attentively and intelligently to the learned discourse of the two scholars. Elder L. S. White opened in his usual tense tones, that vibrated through the immense hall and held most of the audience, especially the women, for times at a high nervous pitch. Pastor C. T. Russell's utterances were in his usual calm manner, at times rising to rare eloquence. The following proposition was discussed:

The Scriptures clearly teach that immersion in water 'in the name of the Father and of the Son and of the Holy Spirit' of a believing penitent is for, in order to, the remission of sin."

Elder White held for the truth of the proposition, while Pastor Russell contended that while baptism is a symbol of faith, in the Gospel of Jesus Christ Himself, it is not for the remission of sin for the penitent. The baptism, he held, was clearly a symbol of faith and not for the remission of sin. Thus, the pure and undefiled could receive the baptism, according to his interpretation of the Bible.

FIFTH DEBATE—Thursday, February 27, 7:30 P. M.

(Reprint from Cincinnati Enquirer.)

Chairman, STANLEY E. BOWDLE, ESQ.
Attorney-at-Law, Cincinnati, Ohio.

Proposition 5. The Scriptures clearly teach that immersion in water "in the name of the Father and of the Son and of the Holy Spirit" of a believing penitent is for, in order to, the remission of sin. L. S. White affirms. C. T. Russell denies.

Elder White's Discourse.

Elder White said in support of the proposition:

Mr. Chairman, Ladies and Gentlemen—I esteem it a happy privilege, indeed, to stand before you in defense of the proposition, "The Scriptures clearly teach that immersion in water in the name of the Father, and of the Son, and of the Holy Spirit of a believing penitent, is for, or in order to, the remission of sin."

The teachings of God's word on this question of baptism have withstood the storms of shot and shell, of the opposers of God's truth, for more than eighteen hundred years, and God's word on this great question, as on all others, will be standing the test of opposition as it will have on this occasion at the time that the angel of God stands with one foot on the land and the other on the sea and cries with a loud voice that time shall be no more.

In order that we may understand the principal point at issue, so that there cannot be room for a cavil, it becomes necessary that I define the terms of this proposition. You will remember the course of my honorable opponent, two nights ago, in wandering around in his first reply, and then presenting his main point in his second reply, when I had no opportunity to say anything. Now I am going to give him the benefit of all the arguments I have time for in this first speech and trust that he will at least undertake to reply to them in his reply, that I can see afterwards what he may have to say.

Definition of terms—Immersion: By immersion in water I mean what otherwise might be termed baptism—that is, a burial in a water of a proper subject in obedience to Jesus Christ.

In the Name: By this I mean into the name of the Father, Son and Holy Spirit.

Believing Penitent: By believing penitent I mean a believer in Christ who has repented of his sins.

For, in Order To: By this term, For, in Order To, I mean that baptism is a condition of remission of sins as stipulated in the Gospel of Jesus Christ.

Remission of Sin: By remission of sin I simply mean forgiveness. The way this proposition is stated does not require of me that I affirm anything on immersion. The point at issue is as to what baptism is for.

Elder Russell, I understand, practices immersion. I want him to tell this audience, was he baptized by immersion? Does he immerse people when he baptizes them? The point is not as to whether baptism is immersion or not, but what is baptism for? I am affirming that the Scriptures teach that it is in order to the remission of sins.

But we will call your attention to a few things concerning immersion before we proceed unto the design. Certainly every person desires to be a follower of the Lord Jesus Christ when Jesus said, "Come, follow me." Then it is necessary that we follow Him in this great question of baptism, but how was Jesus Christ baptized?

Matt. iii., 16: "And Jesus when He was baptized, went up straightway out of the water, and, lo, the heavens were open unto Him and He saw the spirit of God descending like a dove and lighting upon Him." You ask me how was Jesus Christ baptized? The Bible says He went up straightway out of the water. I care very little about any construction he might put upon the use of the word "straightway." There is one thing certain, you cannot go up out of anything without first going down into it. Then, regardless of what construction you might put on it, there is one thing sure, that when you were baptized if you did not go up out of the water you have not been baptized like Christ was baptized.

Matt. iii., 11., John the Baptist said: "I indeed baptize you with water." I read this now from the American revised version, standard edition, "I indeed baptize you in water." But how did John baptize these people with water? Mark i., 5: "There went out to him all the land of Judea, and those of Jerusalem and round about Jordan, and were baptized of him in the River of Jordan, confessing their sins." Then the way John baptized those people with water, he baptized them in the River Jordan.

Romans vi., 4-5: "Therefore, we are buried with him—that is, with Christ, by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we shall also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Col. ii., 12: "Buried with Him—that is, with Christ—in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead."

Even the Children Know.

There is not a six-year-old child in this audience but that knows perfectly well that a person is not buried until he is covered up. The Bible refers to people as being buried with Jesus Christ in baptism, then when we were baptized, if we were not buried in baptism we were not with Jesus Christ in baptism, and it is just as easy to be right as to be wrong; then why not do these very things that everybody would say is right.

Persons must manifest their faith in the burial and resurrection of Christ. Eph. 1, 18-20: "The eyes of your understanding being enlightened that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to reward, who believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead and set Him at his own right hand in the heavenly places." But how do people believe according to the working of the great power of God? Col. ii., 12: "We are buried with Christ in baptism, wherein also ye are risen with Him through the faith of the operation of God."

Through the faith of what operation of God? To us the faith of the operation of God, who hath raised him from the dead. It is a faith then in the burial and the resurrection of Jesus Christ that you manifest when you are buried with Jesus Christ in baptism and raised from the watery grave, to walk in newness of life.

But baptism is translated from the Greek word "baptizo," and we want to call your attention to a definition of that word as given by a few standard lexicons. I give you the definition of "baptizo" by Dr. Thayer.

"First to dip repeatedly, implying to submerge.

"Second, to cleanse by dipping or submerging, to wash, to make clean with water.

"Third, metaphorically, to overwhelm.

Bagster—Baptis: To dip, to dye. Baptizo: To dip, immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize.

Bloomfield—Baptizo: To immerse or sink anything in water or other liquid.

Dunbar—Baptizo: To dip, immerse, submerge, plunge, sink, overwhelm.

Ewing—Baptizo: In its primary and radical sense, I cover with water or some other fluid, in whatever manner this is done, whether by immersion or effusion, wholly or partially, permanently or for a moment; and in the passive voice, I am covered with water or some other fluid, in some manner or other.

Green—Baptoz: To dip, to dye. Baptizo: To dip, immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize. Baptizma: Immersion, baptism, ordinance of baptism. Matt. iii., 7; Rom., vi., 4. Baptismos: An act of dipping or immersion; a baptism. Heb., vi., 2.

Greenfield—Baptizo: To immerse, immerge, submerge; in the New Testament, to wash, perform absolution, cleanse, to immerse, baptize, administer the rite of baptism. Baptism: What is immersed, hence, immersion, baptism, ordinance of baptism; a washing, absolution. Baptizo: To dip, plunge, to dye.

Liddell and Scott—Baptizo: To dip in or under water. Baptisma: Baptism, the usual form in the New Testament both of John's and of Christian baptism. Baptismos: A dipping in water, ablution. Baptistes: One that dips, a baptizer. Bapto: To dip in water; Latin, immergere. 2. To dip in dye. (E) To draw water by dipping a vessel.

Pickering—Bapto: To dip, to dip under, to plunge. Baptizo: To dip, immerse, submerge, plunge, sink, overwhelm. Baptisma: That which is dipped or steeped, immersion, dipping, plunging. In New Testament, the rite of baptism.

Robinson—Baptizo: To immerse, to sink.

Thayer—Baptizo: To dip repeatedly, to immerge, submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water.

This Is Enough.

But this is enough. I could give you a number more, but I challenge the gentleman to show one standard lexicon in all the world that defines the Greek verb baptizo as signifying to sprinkle or to pour. Will he come to the issue?

Now we come to the design of baptism. We call your attention to the fact that baptism is an expression of faith. "Without faith it is impossible to please God." (Heb. xi., 6).

But will faith benefit people unless it is a living, working, true faith? Certainly not (Gal. v., 6).

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

Here I want to ask my honorable opponent two questions. The Bible speaks of a living and a dead faith. First, what makes faith alive? Second, how is the sinner made alive?

Justification? We are not justified by any one faith alone. (Isaiah v., 1.) Justified by knowledge. (Acts xiii., 38-39). Justified by Christ. (Rom. v., 9). Justified by the blood of Christ. (Rom. v., 1). Justified by faith. (James ii., 2). Justified by work, and not by faith alone. (Titus iii., 7). Justified by the grace of God. (I Cor. vi., 11). Justified in the name of the Lord Jesus Christ. (I Cor. vi., 11). Justified by the Spirit of God.

What are the causes of salvation? The love of God is the moving power. The blood of Christ is the procuring cause, and faith the appropriating cause. But it must be a faith that works by love. You can never be justified and stand free in the sight of God without faith. Gal., iii., 26-27. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

How do we become children of God? "For as many of you that have been baptized into Christ have put on Christ." That is the way that people become children of Christ. Their faith leads them to obey the Gospel of the Lord Jesus Christ. Heb., v., 9: "And being made perfect, He became the author of eternal salvation unto all that obey Him."

The commission. Matt. xxviii., 18-20. After Jesus arose from the dead, and thus before He ascended to heaven, He came and spake unto His disciples, saying: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

Here we have it. The whole nation are to be taught and the whole nation are to be baptized.

Mark xvi., 15-16: Jesus said unto them: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Luke xxiv., 46-47: "And Jesus said unto them: Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Thus we have, in the great commission given by Jesus Christ to be preached to all nations every creature in all the world are to believe in Christ. They are to repent of their sins, and they are to be baptized. The baptized believer then is one who has heard the Gospel, who has accepted it, believed in Jesus Christ with all of his heart and repented of his sins. Baptism, I maintain the Word of God teaches, is in order for the remission of sins. Let us see. The apostle, acting under this great commission, guided by the Spirit of God, preached the Gospel unto the people, beginning at Jerusalem. It was preached in the second chapter of Acts. When these people heard the Gospel they cried out, "Men and brethren, what shall we do?" In the thirty-eighth verse the Holy Spirit guided the apostle to say unto them, "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sin, and he shall receive the gift of the Holy Ghost." But you say that does not mean "for the remission of sins." Well, if it does not mean for the remission of sins what does it mean? If Peter, guided by the Spirit of God, did not mean what he said, how are you going to find out what he did mean?

Jesus said (Matt. xxvi., 28). "This is my blood which is shed for the remission of sins." Did Jesus mean what He said, for the remission of sins?

Luke iii., 3: John preached the baptism of the repentance for the remission of sins. Just as surely as Jesus Christ shed His blood, looking forward to the time the people could receive remission of sins, just as surely the Apostle Peter exhorted the people to be baptized for the remission of sins, looking forward to the time that they could receive and enjoy the remission of sins.

We have in Greek a prepositional phrase, "eis aphesin harmartion," that occurred three times in the New Testament. (Matt. xxvi., 28; Luke iii., 3; Acts ii., 38). The English phrase that is translated from that Greek phrase is, "for the remission of sins." The scholarship of the world tell us that it is identically the same, both in Greek and in English. Then whatsoever Jesus Christ shed His blood for, Peter told Pentecostians to repent and be baptized for. Well, we are going to give you some standard authorities, the finest in the world on this prepositional phrase we have just quoted.

Adam Clarke, the great Methodist commentator, in his commentary on Acts ii., 38, says. "For remission of sins. Eis aphesi harmartion. In reference to the remission or removal of sins."

1. Dr. Ditzler, the greatest living debater and scholar in the Methodist Church, in the Wilkes-Ditzler debate, Page 295, says: "No, neither repentance nor baptism is for remission, but conditions precedent to doing that which is for remission."

2. You remember Goodwin is the author of the finest Greek grammars that we have. In a letter to J. W. Shephard July 27, 1903, he says, "I think eis, in Acts., ii., 38, expresses purpose or tendency, and is rightly translated for or unto (in the sense of for").

3. Harkness—The author of another very fine Greek grammar. In his letter to R. D. Matthews, February 24, 1876, says: "In my opinion eis in Acts ii., 38, denotes purpose, and may be rendered in order to, or for the purpose of receiving, or as in our English version for. Eis aphesin hamartion suggests the motive or object contemplated in the action of the two preceding verbs."

4. Hovey—A great Baptist commentator in his commentary on John, appendix Page 420, says: "Repent and be baptized, every one of you in (for upon) the name of Jesus Christ unto the remission (or, forgiveness) of your sins.' (Acts ii., 38. Rev. Ver.) Here repentance and baptism are represented as leading to the forgiveness of sins."

5. Thayer—I accept the rendering of the revised version "unto the remission of your sins." The eis expressing the end aimed and secured by repentance and baptism, just previously enjoined.

6. Willmarth, one of the greatest and most representative men in the Baptist Church of America, in the Baptist Quarterly, July 1877, Pages 304-5, on this disputed question says:

"It is feared that if we give to eis its natural and obvious meaning undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render eis in Acts ii., 38, in order to, we give up the battle and must forthwith become Campbellites; whereas if we translate it on account of, or in token of, it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interval of orthodoxy?' The real question is 'What did Peter say and what did he mean when he spoke on the Day of Pentecost under the inspiration of the Holy Spirit.'"

The truth will suffer nothing by giving to "eis" its true significance. When Campbellites translate "in

order to," in Acts xxii., 38, they translate correctly. Is a translation false because Campbellites indorse it?

But having entered this caveat, as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation cannot give undue importance to baptism, for baptism is here united with repentance and faith. It cannot undervalue the atonement, for baptism is one resting upon and deriving all its value from the name of the Lamb of God, and this is distinctly understood by the person baptized who submits to the rite of a believer in that name. It cannot disparage the work of the Spirit, since he alone effectually calls men to repentance and faith, and it is by (Green en, in with the influence of) one Spirit that we are all baptized into one body; i. e., the Spirit leads the penitent sinner to baptism and blesses the rite. And as to Campbellism, that specter which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their sides, as against us? Whoever carries the weight of our controversy with the Campbellites upon the ice will break through—there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's Word, and nothing to gain from a false one?

Respecting the conversion of the Ethiopian eunuch: And he answered and said, I believe that Jesus Christ is the Son of God. And He commanded the chariot to stand still; and they went down both into the water, both Phillip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Phillip that the eunuch saw him no more; and he went on his way rejoicing.

He went down into the water, then he was baptized, and came up out of the water. And where does God place the remission of sin? Exodus, 20-24. "All places where I record my name there I will come to thee and bless thee." And in Old Testament times God recorded his name in the temple in the city of Jerusalem, and required His people to come there and worship; if they could not, they were to pray with their faces turned toward Jerusalem, but where did God record his name? In New Testament times (Matt., xviii., 18-20) Jesus Christ by all the authority of heaven and earth recorded the name of God, of Jesus, and of the Holy Spirit, in the name of baptism. No wonder then Peter said, guided by the spirit of God, to the Pentecostians, to repent and to be baptized in the name of Jesus Christ for the remission of sins, for when you are baptized you come into the sublime names of Father, Son and Holy Spirit, and God said in all places where he records His name, there He will come to the people, and there He will bless them.

Gal., iii., 26-27: "For ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." But we must come to the blessing of the blood of Christ. How do we get this? Eph., i., 7: "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." Col., i., 13-14: "Who hath delivered us from the power of darkness and translated us into the Kingdom of His dear Son, in whom we have redemption through his blood—the forgiveness of sins."

How do we get into Christ? By the blood of Christ? Paul says: "We are baptized into Christ." But suppose a person rejects the Bible, will he be saved? Luke vii., 29-30: "And all the people who heard Him, and the publicans justified God by being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves being not baptized of Him."

Pastor Russell in the Negative.

With some of my opponent's presentations just set forth I can heartily concur. I agree that baptism is a divine institution; that it was taught by our Lord and His apostles, and practiced by the early church. I agree that nothing in the Bible indicates that either sprinkling or pouring constitute baptism. I agree that the Greek word baptizo has in it the thought of submergence, burial. I agree, further, that this ordinance was never intended nor commanded for impenitent sinners, but only for those professedly lovers of God and of his righteousness. But otherwise I cannot concur with Brother White and the large and intelligent body of people his utterances represent, styled "Christians" and "Disciples"—names which I very much admire and claim also for myself and for all true followers of our Lord. And here let me remark that while Elder White is said to belong to the "radical wing" of his denomination, as distinguished from the "progressive wing," the difference between these wings is not along doctrinal lines, but chiefly in respect to the use of musical instruments in divine worship. I am sure that Elder White's position on the topic of this evening is the one held by both the "wings" and considered the fundamental tenet of their church—since the days of its separate establishment by Elder Alexander Campbell, a half century ago.

I take this opportunity to assure my opponent and his coadjutors of both "wings" that what I am about to say in the negative must not be understood to signify personal antagonism. On the contrary, many of them I number among my warm personal friends, and as a denomination I specially appreciate the evident endeavor to stick closely to the Bible and their repudiation of traditions and titles of men. I ask them to remember that I concede them to be honest and conscientious in their view of baptism; that I concede that many of the views of Christendom respecting baptism and other doctrines were in a horrible condition of disorder during the "dark ages," and that reformation along these lines could only be expected to come gradually, and that their practice of water immersion was one of the advance steps away from the error of infant sprinkling. But we have approached a century nearer to the "perfect day," and more of the shadows and clouds of ignorance are passing, and the true light upon God's Word, the proper understanding of the Bible, should be more apparent to us—especially as we are living in the very dawning of the millennial morning, when all of the Lord's true people are awakening. That which is perfect has not yet come, but to the wise virgins who have been wakened by the Master's knock and the message, "Behold the bridegroom," and who are trimming their lamps, examining the Word of God carefully, and who have oil in their vessels, the Holy Spirit in their hearts, now is the time to obtain clearer views on baptism, as well as on other Bible subjects.

Raised a Presbyterian, sprinkled in infancy and with all my early prejudices in its favor and its arguments in my mind, I had my own experiences, too, along the lines of getting free from the errors of the past. I therefore know how to sympathize with others who have more or less error to unlearn and truth to appreciate more clearly. I forewarn, however, that the tests that come upon us to prove our loyalty to the Lord and to the truth frequently come upon lines upon which we had supposed ourselves to be most thoroughly fixed. Nevertheless, this is the character of the tests which the Lord permits to come to those who are His. If we love sect or party, theory or creed more than we love the Lord and the truth we are unworthy, and cannot continue to be counted as His disciples, but as the disciples of error. I shall never forget the look and tone of a Baptist minister who had read but the first volume of "Millennial Dawn," which only indirectly refers to baptism. He remarked: "Well, Brother Russell, I see that you agree with us on baptism, and I

am glad of it." I answered. "Partly, brother." With a look of consternation and distressed voice he said: "What? Are we not right in that, either?" I realized at once that his hardest test as respected faithfulness to the Lord would be along the lines of the strongest peculiarity of his creed—baptism. And similarly I realize that the truth of God's Word respecting baptism will be a special trial or test to Elder White and the Christian denomination which he represents; for his name, I understand, is published in the printed lists of ministers of both wings of the Christian or Disciple Church. But, notwithstanding my sympathy for them and my desire not to hurt their feelings, it is my duty to God, to the truth, to my opponent and the denomination which he represents in both wings, and to my auditors this evening and to whomsoever the Lord may send my message, to tell the truth, the whole truth and nothing but the truth on this subject, whose importance is recognized by all Christendom, and very particularly by my opponent and his church fellowship.

Reason and the Bible Oppose.

Elder White has already set forth something respecting the history of baptism and general views on the subject. I call your attention to some points that he has not covered. He did not bring to your attention the fact that he and his denomination are in accord with the great mass of Christians in respect to the object and necessity of baptism. Catholics also believe in baptism for the remission of sins, and history tells us that in the third century they practiced immersion, and this accounts for the fact that the ruins of the great churches at that time show large baptistries connected with them. The doctrine gained such emphasis under the teaching of one of the so-called "fathers" that it led to infant baptism for the remission of sins. With greater consistency than our Disciple or "Christian" brethren. Catholics acknowledge "original sin," that we are all "born in sin, shapen in iniquity," hence they said "our infants need to be baptized for the remission of sins." As a matter of fact history tells us that it became very popular to immerse infants. Subsequently the Roman Catholic Church decided that it had the authority from God to change the institution from immersion to sprinkling, which has since been their vogue. However, the same thought suggests that children, because of "original sin," need baptism for its remission and for the introduction into the household of faith, because, as the Scriptures declare, we are all "born in sin and shapen in iniquity, in sin did my mother conceive me." (Psa. ii., 4.)

The Reformation of the fifteenth century brought with it the custom of infant sprinkling which had prevailed for centuries among their forefathers. They had become so accustomed to it that it did not occur to them to look to the Scriptures on the subject. They had been taught that baptism in this age corresponds to circumcision practiced upon children during the Jewish age; a gross mistake which should be readily detected by the fact that only the males were circumcised under the law, and their age at the time for the circumcision was clearly stated; whereas Christian baptism, on the contrary, is never referred to in the Scriptures as for infants, but always for believers. Nor is this fact entirely overlooked either by Catholics or by Protestants, for it is the custom with Lutherans and Episcopalians, as well as with the Catholics, to have "godfathers" and "godmothers" to undertake for the unbelieving infants and to guarantee to God and man that they shall be believers when they grow up, and thus to apparently harmonize the incorrect practice of infant baptism with the direction of the Word—"believe and be baptized." As an evidence of how strict are Catholics on this subject we note that although that denomination carefully holds every authority and prerogative in the hands of the clergy, it makes an exception in the baptism of infants if there is danger of death of the infant before the priest arrives. In such an event anybody, good or bad, is permitted to sprinkle a few drops of water in the name of the Trinity to preserve the infant from hell. Some Protestants, indeed, do not carry this thought so far; their intelligence rebels. Nevertheless, there is a lurking fear, if the child be ill and in danger of death, without baptism. More than this, the Catholics have a special arrangement by which if a doctor finds at the time of the birth of a child that it cannot be delivered alive a special baptism in utero is provided.

Such ignorance of God and his gracious arrangements for his creatures is pitiable indeed. Nevertheless, through the gross superstitions we are glad to note the sympathy which would endeavor to shield the little infant from the supposedly malevolent God and His pernicious arrangements for its torture.

I was shocked on Tuesday evening when my opponent, introducing Proposition 3, declared that he had pleasure in affirming that the Scriptures teach that the "punishment of the wicked will consist of conscious painful suffering eternal in duration." Apparently he has pleasure this evening in insisting that immersion in water is necessary for the remission of sins, although the gentleman's argument shows that this will mean eternal torment for 999 out of every 1,000 of God's creatures. I looked into his face to see whether or not it looked so hard as that, and it seemed to me that it did not; that the gentleman was allowing his theory to dominate his tongue, giving his heart an anesthetic. And yet reflect that such has been the power of false doctrine all through the past. When, centuries ago, our forefathers burned one another at the stake, or plucked out each other's tongues by the root, they said: "The Lord is glorified." According to their theory God is going to roast and fry and torture these people who have different opinions from theirs throughout all eternity, and they will copy their conception of God and have some of his pleasure in tormenting them now."

"Undoubtedly, dear friends, false doctrines have made men a great deal worse than they would be without them naturally. Things have been done in the name of religion that the perpetrators would otherwise have shunned and even rebelled against. So I take it that Brother White and many others to-day would have far more of the love of God shed abroad in their hearts if they could get rid entirely of some of their errors of doctrine, their misunderstanding of the Divine word and character. It is since the doctrines of the dark ages have ceased to be promulgated, since people have come to be ashamed of them, that we find a large measure of benevolence and courtesy among civilized peoples. But, dear friends, if the mere abandonment of these false doctrines have worked a blessing, what would not the promulgation of the true doctrine of Christ's work among men in the way of uplift of heart and head and character?

"Let not my point be misunderstood. It is this: The doctrine of the Christian denomination, as voiced through its religious press and books, and as represented this evening by my opponent, tells us practically (though he does not have the courage to use the words) that all heathendom is condemned to eternal torture, and that nearly all of Christendom is in similar condition; that Roman Catholics, Episcopalians, Lutherans, Presbyterians, Methodists are all, or nearly all, bound to go to hell, to eternal torment. Why? How? Because they have not been immersed in water, and because our brother tells us, in harmony with his affirmation of this evening's topic, that baptism is for the remission of sins—which means, beyond a question, that sins cannot be remitted without baptism. If, therefore, Episcopalians, for instance, have not been immersed, according to my opponent's theory, they are yet in their sins, and the penalty of their sin is yet against them. And he has told us repeatedly during these debates that his conception of the penalty for sin is eternal torture. And so all others not immersed for the remission of their sins. This is hard to swallow, and we shall show it is unscriptural.

Practically the same is the view of our Baptist friends, for, although they agree with us that baptism is not "for the remission of sins," they claim that water baptism is the door into the church, and they claim that the church alone will be saved and go to heaven, and they claim, further, that all who do not come into the church through the door are unsaved, and they claim, further, that the penalty of God against all the unsaved is eternal torment.

The Baptist minister to whom I referred a few moments ago as saying, "What! Are we not right on baptism, either?" objected when I brought this matter to his attention, that Baptist doctrine condemned all not immersed in water as being outside of the pale of the Church of Christ, and, therefore, outside the pale of salvation and inside the limits of damnation and eternal torment, according to general Baptist doctrine. He said: "Oh, Brother Russell, we do not preach that." I said: "No, my brother, you do not preach it, because you know that it would bring down upon you the wrath of the other denominations like a thousand of brick. But it is your theory. You cannot deny that." He attempted to dodge the question by saying: "Well, what are you going to do with the Scripture that says, 'He that believeth and is baptised shall be saved, and he that believeth not shall be damned?'" I have every reason to believe that Elder White and the school of thought he represents would answer me similarly, and my reply to this is what it was to that Baptist minister, namely: "I am examining what you believe now, and attempting to show up its weaknesses and faults. After I have done that I will produce to you what the Scriptures say on the subject of baptism, and you will find it reasonable, logical and satisfactory to both heart and head."

The Wrong Kind of Baptism.

I fear I shall greatly shock my Disciple friends and my opponents when I now declare that the baptism which they teach and practice is not only not so exclusive as they had supposed, so that all others who do not practice it will go to eternal torment, but, on the other hand, that they are not practicing the baptism which the Lord enjoined. My present effort is to show my opponent and others that baptism for the remission of sins was John's baptism, and not Christ's baptism. In a word, those dear friends while seeking to hold fast to the Scripture and to be guided by their expression have unconsciously fallen into a serious error through not discerning the dispensational changes that came when the favor to the Jewish nation ended at the death of Christ, and when a new dispensation, a new age under new conditions, was then ushered in.

The baptism of John, the baptism to which our dear friends so frequently refer, was never meant for the Christian age. John, as our Lord declares, was the last of the prophets, and was sent to the Jewish people and preached to them alone, and his message would not have been appropriate to any others.

Let us review the situation. The Jews did not practice baptism. The whole nation was recognized as baptised into Moses in the sea and in the cloud. John's mission in the end of their age was to prepare for Messiah, to arouse the people to thought on the subject, to lead them to a renouncement of their sins against the law, and to a reformation of life. He did not go to sinners, in the ordinary sense of that term, those outside the pale of divine influence, but he appealed to the sinner class, the renegade class, of the Jews, "publicans and sinners," who, although baptised unto Moses in the sea and in the cloud, and children of the promises, and related to God through that law covenant, had been living carelessly.

John's announcement was, "The kingdom of heaven is at hand; believe the good news and repent," and get ready for it, for if you do not get ready you can have no share as a member of that kingdom for which our whole nation has been waiting for centuries. Those of you who acknowledge that you have been living in neglect of the law of Moses should now repent of the same and come back into harmony with that law, and should show your repentance and reformation by a washing away of your sins—a cleansing of yourselves.

Numbers of the Jews were influenced by John's preaching, and were baptised—not the "Israelites indeed," but those who conceded that they had been living in open sin. Thus we have no record that John himself was ever baptised, nor that his disciples were baptised. When Jesus went to him for baptism John at first declined, declaring that he had no sins, and that if either of the two needed to confess sin and to profess a washing away of sin it would be John himself rather than the Master. It was after Jesus had assured him that His baptism meant something different that he would not then explain that John performed the service for Him.

The baptism of John was not appropriate to any but Jews. Gentiles could not repent or come back again into harmony with Moses's law, because Gentiles were never under the law of Moses, but were counted as aliens, strangers and foreigners, without hope and without God in the world, (Eph. ii., 12.) We remember that the first Gentile convert was Cornelius, and that his baptism was three years after our Lord's death, and his baptism was not John's baptism, but of a different kind, as we shall show presently.

As illustrating what I have just said, namely, that the baptism practiced by the Christian denomination is John's baptism and not Christ's baptism, and that there is quite a distinction between the two, which our dear friends have not recognized, I call your attention to the record of Acts xix., 1-7, where we are informed that a certain Jew, named Apollos, had made converts amongst the Ephesians, 12 in number, and that when St. Paul was passing through Ephesus he became acquainted with these, but noted that they were deficient as respects the evidences of their discipleship. The evidence of discipleship at that time consisted in miraculous "gifts" of the spirit, as, later and since, the evidence of discipleship has been the possession and manifestation of the "fruits of the spirit"—love, joy, peace, etc.

The Apostle inquired respecting their deficiency and said, "Unto what, then, were ye baptized?" And they said, "Unto John's baptism." Then said Paul, "John verily baptized with a baptism of repentance, saying unto the people that they should believe upon Him which should come after him; that is, Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." I quote this as evidencing the fact that there is a decided difference between John's baptism of repentance and Christ's baptism.

The various Scriptures which my opponent has quoted as proving the necessity for repentence and washing away of sins, etc., we agree with fully, but we call to his attention the fact that all these persons who thus "washed away their sins" and practised baptism for the "remission of sins" were Jews who were already baptized into Moses in the sea and in the cloud," who were already children of God and heirs of the covenants and promises, and their washing away of their sins means their coming near again to God and into closer touch with all the promises and the blessings thereof.

The Abrahamic Olive Tree.

Never is it said of any Gentile that he was baptized unto repentance and remission of sins, that he got back into Moses and in accord with the law. On the contrary, the Apostle shows that we, and all spiritual Israelites coming from among the Gentiles, come into Christ in a different way from that in which the Jews became related to him. I call your attention to the Apostle's argument in Rom. xi., 17-24, where he uses an olive tree as a symbol or picture. He tells us that that olive tree was primarily the Jewish nation; that its root was the Abrahamic promise; its branches were the individual Jews. It was to those branches that

John preached the baptism of repentance. Many of them were defiled, living in sin, and he urged them to repent and be washed, cleansed; that otherwise they would be broken off. And so it was when Messiah was manifest, the prepared ones, Israelites indeed, in whom was no guile, were ready for Him, received Him, and He received them and they continued to be branches of that olive tree.

But the great mass of the branches, as the Apostle goes on to explain, were broken off because they did not receive our Lord, because they were not in the right condition of heart, not "Israelites indeed, without guile."

In the harvest time of the Jewish age that tree, that nation, was transferred from Moses to Christ, and those branches which were permitted to remain were thenceforth branches or members of Christ, and did not need to be baptized into Christ. Or, according to the figure, they did not need to be engrafted into the tree, for they were in it already, and merely the new name came to them, the name of Christ as instead of Moses —Christ the antitypical Moses. And the other branches were all broken off from relationship with this antitypical Moses, Christ, whom the tree now represented.

It is into that tree that you and I and all Christians of this Gospel age are invited to be baptized, or, in this figure, engrafted. The Apostle explains this, and says that by nature we were wild olives, and had no part or lot in this tree, but that God in great mercy has permitted us to be engrafted, to be united to our Lord, and with him, and with those faithful Israelites of the Jewish nation, we are permitted now to have the blessing that comes from the root of this tree, the Abrahamic promise. In other words, we are the children of Abraham, or, as in the parable of the rich man and Lazarus, we belong to the Lazarus class, the little flock, who have come to be inheritors of the blessing of God provided through Him as the father of the faithful.

I trust, dear friends, that this, the Apostle's illustration, helps us to grasp the fact that a great change of dispensation occurred at the time of our Lord's first advent. But all of the Jews were not broken off at once, and hence, wherever the apostles went preaching the Gospel throughout Galatia, etc., they went to the Jews first, saying: "That it was necessary that the Gospel should be first preached to you, but seeing ye cast it from you, lo, we turn to the Gentiles."

I feel confident that Brother White will not claim that we are Jews or descendants of Jews; but even if we were, having been once broken off from that olive tree, as all Jews were with the ending of their harvest time in A. D. 70, it follows that there would be no way for us, even if we were Jews, to now enter into relationship with Christ except by being re-engrafted, or, according to the other expression, "baptized into Christ."

Not Always Easier.

My dear brother remarked in connection with his discourse on this subject that it is as easy to be right, as it is to be wrong. Under some circumstances that might be true, but not under all circumstances. Does it not seem to be more easy to be wrong than to be right? Look out over the minds of the millions of the world today; are they more right than wrong? How about the heathen? With their various classes of error? When we come down to Christendom, how is it? We have our Greek Catholics and Roman Catholics, large denominations; then among Protestants we have large denominations also. I tell you, dear friends, it does not seem to be as easy to be right as it is to be wrong. The wrong seems to have something or other pushing it all the time, does it not? The wrong has been getting along splendidly all the way down, has it not? It is a fact. What is the reason? The Scriptures tell us why. The apostle tells us that we wrestle not with flesh and blood, but with wicked spirits in high positions. What does he mean? He means to say that your adversary, the devil, and my adversary, the devil, is trying to bring in false doctrines, and, as I said before during these debates, he is the author of that first great lie, which has been the foundation of all the disaster, theological, that has come on the world. When our God said "Ye shall surely die" as the penalty of sin, Satan promptly answered, "Ye shall not surely die." And he succeeded, you see, dear friends in making all the heathen believe his way. Some of these heathen will say, "Yes, we believe when we die we go over the River Styx." But they do not know where the River Styx is. But they go over that. There is somehow or other a transmigration of soul, they say, and we do not know whether we will be an ant, or a toad, or an elephant in the next life, and therefore they are afraid to walk on the ground for fear they may tramp on some poor ant, which might be a relative of theirs, not that they have so much sympathy for the ants, but they are afraid some day, through transmigration of soul, they might become ants and somebody might ruthlessly trample on them.

But you see, dear friends, that all of these errors of the heathen are traceable directly to this original lie of Satan. Now, then, it is not as easy to be right as to be wrong. It is very much easier to be wrong. Satan and all the demons are assisting and the work of them all over the world is manifest, and the apostles warned us saying, "We are not ignorant of his devices. We know how he works. We see the operation of Satan all around." And now, dear friends, when I charge that Satan has had a great deal to do with our Christian religion I am not saying a word unkind about any particular Christian.

The apostle says that Satan is the god of this world, who blinds the minds of all them that believe not. Some of us are more blind and some of us are less blind; some of us are getting our eyes opened. Remember, the apostle had that same thought, too, for in addressing the church on one occasion he says: "I pray God that the eyes of your understanding opening (that is, continuing to open), that the eyes of your understanding continuing to open, ye may be able to comprehend with all saints the length and breadth, height and depth, and to know the love of God, which passeth all understanding." It is the love of God, dear friends, that Satan tried to keep hidden from our eyes. He would have us think of God as the greatest of all demons; he would try to make us misunderstand every teaching of the Divine Word, that he might think this was the record and we might be more thoroughly deluded. Now I am calling on you to awake. It is time that we examine the Word of God and see that we have a God who is infinite in wisdom, love, justice and in power; that we come to an understanding of His truth at this time. It is time that we begin to find out in the early part of this Christian dispensation, when the apostles had fallen asleep, as Jesus said, there came in a great flood of error. You will remember the parable of the wheat and the tares; He said that God sowed the good seed, and afterward Satan sowed the evil seed—that is, the seed of error—until the whole field changed practically to a tare field. And He tells us that at the end of this age there will be a harvest time—a separating time—separating the wheat from the tares, the truth from the error; and it is for you and for me to see that we are trying to get in harmony with the truth. and He tells us that when the wheat shall be gathered that it will be gathered to the heavenly kingdom. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "He that hath an ear to hear let him hear" is what our Lord says. Alas, we have not all got ears to hear; we have not all got eyes to see; but we should be praying and seeking to have our eyes opened and our ears opened, that we might understand the methods of our Lord Jesus Christ.

Elder White Replies.

Elder White thereupon replied as follows: Mr. Chairman, Ladies and Gentlemen:—I assure my distin-

guished opponent that he should have made no apologies for being afraid of offending me or my brethren or in any way hurting us, because he most certainly never touched the proposition at issue this evening.

Here is Volume 6, of "Millennial Dawn." In an article on baptism of the new creation I read his speech this afternoon that he wrote several years ago. The most that he said in that speech I read about three hours ago, had it all about by heart, was satisfied he would say it here this evening, and consequently I had but little trouble in keeping after him. He said in the beginning of his speech that I belonged to the radical wing of the church and not the progressive wing. I am glad for his benefit in particular and for the benefit of this audience in general to say that I do not belong to either wing of it. I belong to the thing itself; I belong to the church that we read about in the Bible—not to either wing of it.

He spoke at some length, it occurred to me, to try to create sympathy because there are so few people in the world that are baptized. We are not discussing about whether there are many people in the world that are baptized or not, but this proposition says, the scriptures teach that baptism is for, or in order to, the remission of sin. I have simply presented to you what the Word of God says; I have shown you what the Word of God teaches; I have maintained my proposition. He has not shown that my arguments are untrue, but he tries to get to go afar off and get up a little sympathy because there are so many people that are not baptized. Such teaching as he is giving is more calculated to keep people from obeying the Gospel of the Lord Jesus Christ than to induce them to accept Him. The idea is, put the matter off for a while, and after awhile you will have a thousand years' trial and it will be easier. It will be better than it is at the present time, and the people will begin to say, well if that be true, let us just put it off until that time. But he referred to the Lutherans, and the Methodists, and the Presbyterians, and the Baptists, and said that if this proposition be true, the greater part of them would be damned in eternal torment. I never saw a man in my life that dreads torment as bad as he does. There is an old proverb that says "a burned child dreads the fire." He has been tormented since last Sunday evening; he has had torment before hand for several months looking forward unto this time, and it has hurt him, and he does not want anybody else tormented. But as he has brought up about the Methodists and Presbyterians, and many others, I want to read to you what he says in Millennial Dawn, Volume 6, page 430, about that: "We must include our Baptist friends, our Disciple friends, our Presbyterians, Methodists and Lutherans, Episcopalians and Roman Catholic friends, as being a part of the one general Christendom, otherwise, in the scriptures termed Babylon." I understand that the Bible teaches that people who will not come out of Babylon will be cast off after awhile into the dark world of everlasting torment and misery.

Thus Elder Russell in his own writings claims you Methodists, Presbyterians, Baptists and Episcopalians are all outside of the kingdom of God—lost or dead. Why does he not do it here in this book? He is debating now; he was writing a book then. I want to keep it permanently before this audience that the proposition tonight is not the consequences of baptism for the remission of sins, but what do the scriptures teach on the question. Let us see what the Word of God says, and leave the result with God. But he referred us to the nineteenth chapter of the Acts of the Apostles, the first five verses. "And it came to pass Apollos was at Corinth, Paul having passed through the upper coast came to Ephesus; and finding certain disciples he said to them: Have ye received the Holy Ghost since ye believeth? And they said unto him. We have not so much as heard whether there be a Holy Ghost. And he said unto them: Unto what, then, were ye baptized? And they said: Unto John's baptism. Then said Paul: John verily baptized with the baptism of repentance, saying unto the people they should believe in Him which should come after—that is, in Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. What was his point on this? That John's baptism was a different baptism from that authorized by the Lord Jesus Christ. Why had not these people heard of the Holy Spirit? If Jesus Christ authorized people to be baptized in the name of the Father, and of the Son, and of the Holy Spirit, the very soul almost of the proposition that I am defending this evening said John baptized the people for Jesus Christ, yea, this great commission; consequently John did not baptize in the name of Jesus Christ. But when Jesus Christ gave this commission, and then that commission came into force, for people to be baptized acceptably in the sight of God, they had to be baptized in the name of the Lord, or as Jesus puts it, in the name of the Father, the Son, and the Holy Spirit, and when Paul taught them this they were baptized in the name of the Lord. But he tells us that it is not the same. I want to show it is exactly the same in design (Luke iii., 3.) "John came into all the country about Jordan, preaching baptism of repentance for the remission of sins." (Acts ii., 38.) "The spirit of God guided the Apostle Peter to say 'Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins.'" God certainly looked down the stream of time and anticipated that there would be somebody who would love the praise of men more than that of God, and would take the false position that the baptism authorized by Jesus Christ was a different kind than that practiced by John the Baptist. And so he had recorded in the divine volume that John the Baptist baptized people for the remission of sins, and the spirit of God guided the Apostle Peter. And after the great commission had gone to tell the people to repent and be baptized in the name of Jesus Christ for the remission of sins.

We have read the Greek phrase, "eis aphersin hamartion." the same thing in Greek and the same thing in English. In English it is for the remission of sins. I gave you the testimony of the scholarship of the world on this. Why did he not come up to the issue? Just simply because he could not do it. He knows he cannot do it, and consequently he has decided that he will wander around on something else that scarcely touches this proposition.

The Olive Tree.

But he tells us that the olive tree in Romans II. represents the Jews, and the Jews did not have to be baptized into Christ. That the Gentiles came in a different way from that of the Jews. Great men, you know, sometimes differ. Jesus Christ, a great character, on one side, differs very seriously from Editor Russell, a great character on the other side. (John ii., 5) Jesus was talking unto a Jew, Nicodemus, the ruler among the Jews, a great and powerful character among the Jews, who thought about it in one respect just like Elder Russell thinks about it now; that because he was in the Jewish kingdom that he was all right; it did not matter whether he did anything else or not. Jesus read his heart and saw the proud, haughty, pharisiacal disposition in him, and, answering, said: "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. He was talking unto a Jew when he made that statement. (Romans vi., 4.) I read this statement, Paul says: "Therefore, we (Paul was a Jew himself and included himself in this statement, and says, therefore) are buried with Him; that is, with Christ, by baptism into death, in like manner as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Paul was a Jew and a Pharisee, and he himself had to be baptized before he could enter into the kingdom of Jesus Christ. And he said to Him: "What wilt thou have me to do?" Jesus said: "Arise and go into the city and it shall be told you what you must do—not what you can do if you

want to, it is nonessential anyway." God has no nonessentials; God does not talk that way; but He said: "Arise and go into the city and it shall be told thee what thou shalt do." (Acts, xxii., 16.) "And now why tariest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." You remember the questions he asked him. Did he ever tell a person to arise and be baptized and wash away his sins, as Ananias did Saul, and how he utterly failed to say anything about it.

A little further in reference to the Gentiles coming in in a different way from that of the Jews.

Eph., iv., 4-6. There is one body—if they come in a different way, then we get into different bodies; but Paul says there is one body and one spirit, even as ye are called in one hope of your calling; one Lord; one faith, one baptism. One God and Father of all, who is above all and in you all." I insist that the spirit of God will not lead me to do one thing and Elder Russell another thing when the two things we are doing are diametrically opposed unto each other. There is unity, there is oneness in the spirit of God, and two people cannot differ and both be right. People may differ and both may be wrong, but the very fact that people differ shows that they are wrong. And in reference to its being just as easy to be right as wrong, I insist that it is. And the reason that people are not right is, simply, they are being led off by a lot of false teachings. Oh, the Bible cannot be understood. It is only addressed to the little flock; it does not go unto the great majority of the human family, and God has closed our eyes and stopped our ears; we cannot hear. Jesus Christ said the people had closed their eyes and stopped their ears and would not hear. He said: "Ye will not come unto Me that ye might have life." He did not say that you cannot come to Me, but He said "you will not come that ye might have life." Just such teaching as you have listened to in the speech that my honorable opponent made a while ago is calculated to lead them away from the simplicity of the Gospel of Jesus Christ instead of bringing them back into the one fold, where people can see alike, and where they can teach and practice the things there are in the Word of the living God.

Furthermore, in reference to the Jews and Gentiles coming in a different way, God did not say that; Paul did not say that; Jesus Christ did not say that. But who did say it? Elder Russell said it—he is preaching the Gospel differently from that recorded in the Word of God. And let us see what will be the result. Gal., i., 8-9. Paul says: "But though we (that is we, the apostles) or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other Gospel unto you than that he has received, let him be accursed." He is preaching another Gospel that is not authorized in the Word of God. Furthermore, in reference to the Gentile, having come in a different way from that of the Jews, he says there is a difference. Romans, x., 12, Paul, guided by the Spirit of God, says: "There is no difference between the Jew and the Greek." And the Greek includes the Gentiles, for the same Lord of Lords over all is rich unto all that call upon Him—not merely the little flock, but all that call on Him. God's book says there is no difference between the Jew and the Gentile; Elder Russell says there is a difference—that they have come in a different way. Now, which will you take?

Then a little farther on the question of baptism. I Peter, iii., 20-21, in speaking of the disobedience of the wicked people, just before the flood. Peter says: "Which were some time disobedient when once the long-suffering of God waited in the days of Noah, while the ark was being prepared, wherein a few, that is, eight souls were saved by water. The like figure whereunto even baptism that will also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Those people over there had an idea that baptism was for washing the dirt off the body and they never would have had that idea on earth had baptism not been performed wholly in that age by immersion. So they give us that idea that it was wrong and Peter says the like figure, for unto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ.

There were a great many things that he said in his speech that I could agree with; but the question is he did not take up the scriptural and scholarly and logical arguments that I presented in my investigation to show him they did not teach the things that I showed from the Word of God that they did teach, so I want to call your attention to them. He could not touch them. He could not do anything with them. Now, I am going to impress the same on the mind of this audience.

In giving the great commission unto the Disciples that they should go to the world (Mark xvi., 15-16) Jesus Christ said unto His Disciples, "Go ye unto all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He made it world wide; every one of them; in all the world the Gospel had to be preached, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

But I am aware of the fact that Elder Russell teaches that the last part of the sixteenth chapter of Mark is spurious, and I believe he intends to bring that up this evening at a time when I have no reply; so I will anticipate him by saying that this preaching that he does on that line is more inclined to make infidels than Christians. He says the scholarship of the world says that the last part of the sixteenth chapter of Mark is an interpolation. I deny it. The scholarship of the world says no such thing. Here is the American revised version, standard edition, that does not put it in as an interpolation; here is the Emphatic Diaglott that does not put it in as an interpolation; here is the critical Greek and English Testament that does not put it in as an interpolation; here is the revision of 1881 that does not put it in as an interpolation; here are living oracles that do not put it in as an interpolation. (Elder White walking to Pastor Russell's table and laying down a stack of books.)

Even Elder Russell appreciates the truth of my statement that he actually forgot himself and applauded me on it. Now if he wants to come to the scholarship of the world on that question, let him come. "He that believeth and is baptized shall be saved," says the Lord Jesus Christ. Now what about these people that will not be baptized? What we are discussing at this particular time is the proposition that says the Scriptures teach that baptism to a penitent believer is for, or in order to the remission of sins (Acts ii., 38). Peter said that people who had heard the Gospel and believed on Jesus Christ and asked what to do, that he said to repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins. And I piled up more lexicon upon him than he could pack, showing this was exactly what I said, and the scholarship of the world is on my side, and he dared not touch it. I may say that my proposition stands and he cannot meet it, and this audience knows that he cannot meet it. But he went off to something else. Matt., xxvi., 28: "Jesus Christ shed his blood for the remission of sins." The same phrase in Greek and in English in the passage of Scripture given by Jesus Christ is used by the Apostle Peter in Acts ii., 38, that they are exactly the same thing. John iii., 5, where Jesus said: "Except a man be born of the water and of the spirit he cannot enter the kingdom of God," I showed that from the best scholarship in the world that that had reference to people being baptized, and he did not touch it. He did not say one solitary word about it. I have shown you two or three times that the Lord told Saul to go to the city and it should be told him what he must do, and

the Lord sent Ananias to him, and Ananias found him a believing, praying penitent, yet unfavored, and Ananias said to him: "Now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord," and he said that and went about preaching Christ.

Knows That He Is Wrong.

And when I stand before you and preach to you the same things that the apostles preached, when I practice the same things that the apostles practice, I know that I am right and can not be mistaken. When he presents his theory that is not authorized in the word of God, I know from the word of God that he is wrong, that he is mistaken; and with the hope that I may benefit him, and if not him, others, I am thus earnestly presenting the word of the living God, because I know I am right on this question. The proposition is that the Scriptures teach these certain things, not the sympathy of the heathen or the sympathy of the various denominations who teach differently. The great question is not what they are doing, but what does the word of God say on these great things and these important questions? If I was going to discuss a man, if I was going to discuss denominations, I could have found plenty of them in Texas without coming to the great city of Cincinnati; but I came here not to discuss men, not to discuss denominations, but to measure what I understand to be the false doctrine on the other side, by the word of the living God, and I thank God that He is blessing me as an instrument in His hands to stand in defense of this great Scriptural question on the design of baptism—that infidels, that sectarians, and all character of persons, from the lowest even to the highest, and Elder Russell himself, having shot their fiery darts of skepticism against the Scriptural doctrines, but yet they stand, and will be standing when Jesus Christ comes back into this earth to reward His servants. But you ask me what about people who reject baptism? I know about it exactly what God's book says about it. Luke vii., 29-30: "And all the people that heard him and the publicans justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves being not baptized by Him." That is all God's book said about it. It teaches us that Pharisees and lawyers—and that would include anybody else—who rejects baptism, rejects the counsel of God against themselves. I am pleading with you to accept the counsel of God. I am pleading with you to do what God says. I am aware of the fact that something else is more popular, but I am not seeking popularity. I did not come to Cincinnati to please the people of Cincinnati, but I came to Cincinnati to preach the word of the living God unto you, and you are aware of the fact that I am doing it, and you are aware of the fact that it is not being met in the person of my distinguished and honorable opponent, who has a world-wide reputation for his scholarship. He adds so much scholarship in his books, when he was not meeting a man in debate, and why does he not meet me on the scholarship now? I would have been glad to meet him. I am just anxious to meet him on this scholarship question, showing the teaching of the word of God on this great question of the design of baptism. Will he come to the issue? Will he consider it? No, sir; he will not risk his scholarship on it. He knows I am right, and he knows he is wrong so far as this scholarship question is concerned, and he dare not touch it himself. He is afraid of it.

Then I call your attention to Gal., iii., 26-27, where Paul says: "For ye are all the children of God by faith in Christ Jesus." How did they become the children of God? By faith in Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ." What benefit did these people get by being baptized into Christ? We read the two following verses: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." It shows that this is addressed to both Jews and Gentiles; both are included, and all being baptized into Christ, and are heirs according to the promise when we are baptized into Christ. Then I call your attention to Eph., i., 7, that in Christ we have redemption through His blood, the forgiveness of sins according to the riches of His grace. We come to the blood of Christ by coming into His body. What is the body of Christ? Eph., i., 22-23: "And hath put all things unto his feet and given him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." The great spiritual body of the Lord Jesus Christ. How do we get into Christ? We receive remission of sin through the blood of the Lord Jesus Christ, and Paul teaches us, as already quoted, that we are baptized into Christ—in Christ. How do we reach remission of sins? We become heirs of God and join hearts with our Lord Jesus Christ. Sometimes people say "Oh, well, I do not understand how it is that being baptized has anything to do with a person being saved." It is not so much a question of understanding as it is a question of faith.

The great question is not so much do you understand it but do you believe that Jesus Christ told the truth when he said, "He that believeth and is baptized shall be saved?" If you do believe that Jesus Christ told the truth, then why not accept it? I want to say to you that God has given us these promises; has confirmed these promises; that if we do these things we shall be saved. He has confirmed them with His oath and they are sealed by the blood of Christ, and if Jesus Christ were to come in our midst and shed His blood for us again, and God was to be in our midst and to give us that promise and confirm it by His oath that we are saved it would not be any stronger than it is; for that is exactly the kind of testimony that we have. It is the oath of God, sealed by the blood of Jesus Christ, written out by the spirit of God, that people are saved when they hear the Gospel, believe on Jesus Christ, repent of their sins, are baptized in the name of Jesus Christ for the remission of sins, they then become heirs of God and joint heirs with the Lord Jesus Christ. Let me beg of you, one and all, to accept the Gospel of Jesus Christ as taught in the Word of the living God; then there will be no further need of any division, or any strife, or any contention, or anything of the kind. If we just simply accept the Word of God as it is there is no need of any division, for there is unity when we come to the Word of God. There will never be unity as long as people get up some theory, like my opponent, separate and apart from the Word of God, and try to sustain that theory by the Word of God.

Pastor Russell in Sur-Rebuttal.

Pastor Russell requested the Chairman to read some authorities, but upon the objection of Elder White that the authorities should be read in Pastor Russell's time, in order that it might go properly into the records, Pastor Russell then proceeded with his reply

I only wanted the Chairman to read my authorities that Elder White might be perfectly satisfied that it was being read right.

Elder White—You have the Bible there; you can read it yourself.

Pastor Russell—I will read it. Any of you who like can get your Bibles and read it all at your leisure. These are the authorities for my statement that the passage in Mark, xvi., verse 9 to the end of the chapter. is an interpolation. This is the Holy Bible, American standard version. It says: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end."

The Emphatic Diaglott says: "From this, verse 9, to the end of the chapter is wanting in the Vatican manuscripts and in many other ancient copies."

New Testament, revised version, says: "(Verse 9 to the end) the two oldest Greek manuscripts and some other authorities omit from verse 9 to the end."

I might remark, dear friends, that our brother was surprised that I knew what he would say. I knew that he did not have anything else to say. I knew what the doctrines of the Christian denomination are; have known for a long time. Now, our brother had volume 6 of "Millennial Dawn," but he does not seem to know what it teaches now, although he read it this afternoon, three hours ago.

In the brief time at my disposal I do not know that I can better reply to Elder White's strictures than by proceeding to lay before him and you all what I understand to be the Scriptural teaching respecting baptism. First, then, I remind you that the baptism of John is not the baptism that is enjoined upon us—baptism into Christ. I remind you that our Lord's baptism could not have been the baptism unto repentance, which our "Disciple" friends claim; it could not have been the baptism for the remission of sins. That was John's baptism, as is most unequivocally stated in the Scriptures. Of our Lord it is said, in Him was not sin; "He was holy, harmless, undefiled and separate from sinners." When He came to John the latter refused on this score and our Lord indicated what He was doing was something distinctly new, but it was not appropriate that He should explain to John, except "Suffer it to be so now." He did not dispute John's argument, but insisted on being baptized.

Incidentally we remark, for the benefit of our Baptist friends, that He was not baptized into the Church of Christ, either, for there was no Church of Christ as yet. The Church of Christ, "which is His body," was not established until Pentecost. Besides this, it was eminently proper that the head should precede the body, and that they, the members, should be gathered to Him, the head.

Our Lord's baptism, therefore, should be considered the beginning of a new institution in every sense of the word. It represented in symbol the consecration He made at that time, as He began His three and a half years of ministry. He consecrated His life—even unto death—even the death of the cross, and His baptism into water, His burial, there symbolized this laying down, immersion, burial of "the Man Christ Jesus, a ransom for all." His raising up from the water symbolized His resurrection from death on the third day after Calvary. In the dying He represented the sacrificed bullock of the Jewish Atonement Day. In the rising from the water He represented the anti-typical High Priest, who thenceforth went into the holiest, there to appear in the presence of God for us. Heb., ix., 24. Hence, Paul refers to this transaction and quoted as applicable to Jesus the words of the prophet: "Lo, I come; in the volume of the Book it is written of me to do Thy will, O my God." Psa., xi., 7-8. There, said the Apostle, "He taketh away the first that He might establish the second." At the time of His baptism, at the beginning of His ministry, began the setting aside—"the first"—the typical atonement matters, and the establishment of "the second," the antitypical. Himself representing the bullock of the atonement of Leviticus xvi. So, then, our Lord's baptism in water was not His real baptism, but merely a symbol or picture of it. His real baptism was into death, and His real raising up was His resurrection. He was "put to death in the flesh, but quickened by the spirit." I. Pet., iii., 18. Keep this thought in mind while we examine what the Scriptures say respecting the church's baptism.

I call your attention to a passage of Scripture quoted by my opponent—the passage of all passages in the Bible relied upon by Baptists and Disciples as most distinctly setting forth the importance of water immersion (Romans, vi., 3-5). I will quote it: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into His death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." From this passage my opponent, Disciples and Baptists in general gather the thought that water immersion is all-important, really necessary, to relationship with Christ.

No Word About Water Baptism.

I wish to call your attention, dear friends, to the fact that nothing in this Scripture passage says one word about water baptism. I will proceed to show you that this text, generally supposed by our friends to refer to water baptism, has no reference to it at all, but refers instead to the same kind of a baptism that our Lord had—a baptism into death. You will understand that we are not combating water baptism, for we believe that it is enjoined in the Scripture, as we have already stated, but we recognize it as merely a symbol—a picture of the real baptism—just as our Lord's baptism in the waters of Jordan was not His actual death and resurrection, but a symbol of His death and resurrection. That which He symbolized in water He had already done in His heart, as the prophet declares: "Lo, I come, in the volume it is written, to do Thy will, O my God." His full surrender had already taken place, and during the three and a half years of His earthly ministry He was laying down His life in His preaching, in His journeying and in His healing of the sick, when "virtue" or life went out from Him to heal them. And His laying down of His life He completed at Calvary; then His baptism was finished. Note that this is our Lord's own explanation of the matter. Just before His crucifixion He said "My soul is exceeding sorrowful—even unto death. I have a baptism to be baptized with, and how am I straightened until it be accomplished." It was accomplished the very next day, when, on the cross, our Master cried: "it is finished." (John, ixx., 30.) What was finished? His sacrifice was finished. His baptism into death was finished.

Now, my dear friends and brethren, you have before your minds what constituted the baptism of Christ, and see how the water symbol represented it, and I ask you to notice that this is exactly what the apostle says respecting the baptism of the Church of Christ, "which is His body," "members in particular." The apostle urges that you and I, and all who would be members of the body of Christ in glory, all who would share with Him in His resurrection must share with Him in His death — must be baptized into His Death. Now let me read this passage of Scripture with comments: "Know ye not that so many of us as were baptized into Jesus Christ was baptized into His death?" What is it to be baptized into Jesus Christ? Our Disciple friends and our Baptist friends view this as being a water baptism, but, my dear friends, one is baptized in the water every time he takes a bath, and many are baptized into water who are not baptized into Christ, and the text says nothing about water anyway. Surely every one can see that it is one thing to be baptized into water, and another matter entirely to be "baptized into Jesus Christ." The expression "into Jesus Christ" signifies "membership in the body of Christ," which is the church.

Keep before your minds the thought that our Lord Jesus is to be the appointed King of the world, who will shortly take His great power and reign, but meantime, according to the divine plan, a bride-class is to be selected for Him from among those that have been redeemed by His precious blood. This same class is elsewhere spoken of as under-priests, brethren and again as members in particular of the body of Christ. Using the figure of "members," the apostle says, the hand cannot say to the foot, I have no need of thee.

When the whole membership of this body of Christ shall have been gathered out of the world and glorified in the first resurrection, it will never be added to, therefore no further chance of gaining membership in it. Hence the apostle says: "Now is the acceptable time."

Now is the time when God is willing to accept some into membership into this body of Christ and the terms

or conditions upon which He will accept them is that, they shall walk in His footsteps, be baptized with His baptism into death. Those who will so do will be accepted as the very elect. Those who fear so to do will fail to be of the very elect, fail to make their calling and election sure. (II. Pet. i., 10.) What we have just stated is what the apostle mentions in the very next sentence, namely: that baptism into Jesus Christ, into membership in the anointed body is baptism into His death. All such make a consecration unto death, after the same manner that our Lord consecrated His life at the beginning of His ministry. This is urged by the apostle in so many words in this same epistle, Romans xii., I: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God and your reasonable service."

There Are Two Priesthoods.

In a word, there are two priesthoods—the one a sacrificing priesthod, the other a glorious priesthood Aaron and his sons, during the Jewish dispensation, typified the sacrificing priesthood, Christ in the flesh and all the under priesthood, the body of Christ in the flesh, and, as the apostle says, all these priests were ordained to offer sacrifices, and whoever fails to offer sacrifices is not fulfilling this function of this priestly office. By nature they have nothing to present, being sinners, but our Lord's death being imputed to us, we are counted as justified by faith, and as such we have something to offer in sacrifice, namely, our justified selves. Therefore, says the apostle, I beseech you, brethren, present your bodies, holy and acceptable your reasonable service. The priesthood of glory is not the Aaronic but the Melchezedec priesthood, Melchezedec typifying the glorified priest, head and body, "a priest upon his throne." So the Scriptures tell us that our calling as the church, the body of Christ, is to membership in the royal priesthood, and our Lord assures us those who are faithful in the priesthood of the present time, in their work of sacrifice as members of His body, who will be accorded a place in the Melchezdec priesthood of glory, the privilege of sitting with Him in His throne, they shall reign with Him a thousand years (Rev. xx., 6).

Note the next verse (4) of Rom., vi.: "Therefore, we are buried with him by baptism into death." What does the "therefore" refer to? Answer? To the statement of the preceding verse, that we would want to be immersed into Jesus Christ, into membership in the body of the anointed, not merely the body of humiliation, but specially the body of glory. This is our reason for desiring to be united to Christ by baptism into His death. And all such as will share with Him by and by will give evidence in the present life of this great change by the sacrifices of the justified earthly nature in the interest of membership in the spiritual body of Christ. As the apostle proceeds to say: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And this newness of life, if persisted in, will ultimately mean to us the resurrection change and its perfection of life, its crown of life, which the apostle said shall be granted at our Lord's second coming, not only to Him, but to all who are in this proper attitude to love His appearing.

Baptist and Disciple Gibraltar.

Coming to the next verse, which has seemed to so many to strongly emphasize their position respecting water baptism: "For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." How many "Baptists" and "Disciples" have considered this verse a very Gibraltar for their faith! They state that their baptism into water was their "planting" in the likeness of Christ's death, and then reason from this that surely they shall also be in His likeness in the resurrection. But, dear friends, that interpretation is all wrong. That verse has no reference whatever to water baptism, and any who have been deceiving themselves along that line should take it kindly that I awakened them from such delusive hopes.

Think for a moment what it would mean if we applied it to water baptism. It would imply that any one buried into water in the likeness of Christ's death would surely be in His resurrection. That would be a very cheap guarantee to a place in the kingdom and joint heirship with our Lord—simply water baptism. Surely, dear friends, you know very many who perform the symbol, the water picture of Christ's death, who have never shown any particularly saintly qualities nor manifested as much of the development of the fruits and graces of the spirit, nor that the love of God was shed abroad in their hearts, nor that they were in any sense of the word of the elect, who are declared to be, in heart at least, "copies of God's dear Son" (Rom., viii., 29.)

Alas, my dear friends, those who hope to get a place in the kingdom, to sit with the Lord in His throne, merely through an immersion in water; those who believe that baptism is the door into the church, which is the body of Christ, and the guarantee of a part with Him in His millennial reign, will be sadly mistaken. I want to assist in awakening all the wise virgins from the lethargy which misunderstandings of God's Word have induced. As the apostle says: "It is high time to awaken out of sleep, for now is our salvation, nearer than when we first believed." It is getting nearer every day, whether, as claimed by Brother White, there is a thousand years' millennium in between us and that glorious event, or whether, as I believe and teach, our Lord's manifestation in glory is nigh, even at the door.

Permit me to show you that this verse is in full harmony with the preceding verses, and does not in the remotest degree refer to water immersion, but does in its every particular refer to immersion into Christ's death—to our fellowship with Christ in His sufferings of this present time, to the extent that we may also be glorified with Him.

A Mischievous Mistranslation.

This expression, "planted together," is a mistranslation which has caused a considerable amount of the prevalent confusion. It should read thus: "For if we have been united with Him in the likeness of His death we shall be also (united with Him) in his resurrection." Nor is this my own unsupported translation. You will find it thus rendered in the Revised Version, the translators of which held nothing in common with my interpretation of the passage.

This increased force, meaning, in respect to the thought of baptism, may be startling to some, and I trust that it will be sufficiently startling to lead you to a fresh examination of the whole subject, and to make sure that you have the right baptism which the Lord will be pleased to reward with a share in His kingdom and glory and in the likeness of His son.

I remind you that our Lord with His own lips gave this interpretation to baptism. Two of His most zealous disciples, James and John, were brought by their mother to Jesus, with the request, "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy kingdom. And Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" (Matt. xx. 20-22.) Let us note particularly that our Lord could not have referred here to water baptism, for these two disciples had been with John before our Lord's ministry began, and, again, as Jesus's representatives, they baptized multitudes (John, iv., 1-2). Oh, no, dear friends; unquestionably the Lord referred to their share in the baptism of death, just as we have already shown you He spoke of His own baptism into death as being not yet accomplished. The symbol was in the past; the actuality was nearly ended, but was not finished until Calvary. So with your bap-

tism and mine into Christ's death, by which we became identified with Him and counted as members of His body. It began at the time you made a full consecration of your life with no reservation. It will continue day by day, for, as the apostle says, we are to "die daily" (I. Cor., xv., 31.) It will finish when you have made a completion of your course with joy and the sacrifices wholly consumed upon the Lord's altar. In a word, the road to heavenly royalty is through faithfulness to the Lord, to the truth; to the brethren, to the degree of suffering and death. "If we suffer with Him we shall also reign with Him; if we be dead with Him we shall also live with Him." Let us not forget the conditions. It is because the Lord is seeking this little elect company, as the bride of Christ and joint heir of His son, that He has invited us, and the necessities of the case make the way a narrow one—so narrow that those who love the world, or father or mother or houses or lands or wife or children more than they love the Lord, will not be counted worthy of Him, and those who are ashamed of Him and His word of such would He be ashamed.

Hence, as our Lord's faithfulness was tested by His being misunderstood, misrepresented, so it will be with His disciples, for the disciple is not above His Lord. And, again, as the apostle declares, "The world knoweth us not (understands us not, appreciates us not), even as it knew Him not.

I remind you again, however, dear friends that both by our Lord's example and the teachings of the apostles, it is both our privilege and duty to symbolize our consecration to death by a water baptism, in which the administrator represents the Lord. As the candidate gives himself into the hands of the administrator to be buried, and then to be raised, so in our consecration we realize our own insufficiency to either sacrifice ourselves or to bury ourselves in any sense of the word, and we give ourselves and our cause into the hands of our Redeemer, who promises us that He will see to our having the experiences necessary, so long as our hearts are in full consecration to Him, and if we are thus faithful unto death He will raise us up at the last day, the millennial day. (John vi., 40.)

It was thus with the two disciples to whom the Lord spoke. He said: "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?" Evidently meaning: "Are you willing to take of the cup and be baptized with the baptism that I am baptized with?" They said: "Yea, Lord, we are willing." And Jesus said: "Ye shall indeed drink of my cup, and be baptized with my baptism, but whether you shall sit on the right hand and left hand is not for me to give. That shall be given to the one who is faithful, by my Father." But let us see the point the Lord was guaranteeing: He promised these disciples their seat in the Kingdom if they should prove faithful. They wanted to be near their Lord in the Kingdom. He told them the conditions on which they could be in the Kingdom. They could be in the Kingdom by being baptized with His baptism—the baptism He was baptized with. Not a baptism for a remission of sins, for, as we have already seen, Jesus had no sins to wash away. No one, I think, could claim that He had sins to wash away. Therefore, if He referred to water baptism, it could not be thought Jesus should say that they should be baptized with Him, because it was a baptism for the remission of sins.

I think it will give encouragement, dear friends, too, when we feel the great importance of this matter; when we see that the Lord says that any one who will be His disciple must be prepared to take up His cross and follow Him, or he cannot be His disciple.

This would be impossible were it not that the Lord tells us His grace is sufficient for us. He tells us when we present ourselves for baptism we are thus putting ourselves in the Lord's hands. We are laying the matter in His hands. He undertakes to do for us as represented by the administrator in the symbolical water baptism; being buried with Him. He will raise us up by His power in the resurrection. What a glorious thing that we can indeed put our little all into the hands of glorious Master and realize it is sufficient where we are insufficient. But He requires that we shall have the right spirit in the matter; that we shall be full of desire to be baptized in His death, and that those who will not so desire cannot have a share with Him in His kingdom.

With this view of the Scriptural teaching on the subject of baptism, that membership in the body of Christ is gained through a full consecration unto death, you will perceive, dear friends, that there may have been, and may be now, some Christian people in or out of the various denominations who have had this, the real baptism into Christ's death, and, therefore, been acceptable to Him as members of the church in glory—the Melchisedec priesthood.

There might be many Methodists or Lutherans who had never been immersed in water because of ignorance, through some misunderstanding, perhaps, as we have heard this evening enough to turn people away from the Bible altogether and all thought of God and all thought of immersion. That is the difficulty with our friends, the Presbyterians and the Methodist denomination. They cannot stand preaching of this kind—that if they are not immersed in water they cannot get a place in the resurrection. We can see how they may have the real baptism of consecration. Such we advise that their ignorance of the symbol has not worked a vitiation of their true baptism, but that so soon as their eyes open to see the proper symbol of death which the Lord has appointed in an immersion in water, the duty and responsibility of obedience will be upon them; and thereafter they shall not expect to make further progress in growth, in grace and knowledge and character-likeness of the Lord, or preparation for the Kingdom, except as they shall yield obedience also to the outward form of water baptism. For, if their consecration unto death be genuine, nothing stands in the way of performing the symbol of this after they have realized the symbol to be the will of the Lord and the teaching of His word.

On the other hand, I suggest to all who find themselves deficient in the fruits of the spirit of love, joy, peace, Christ-likeness of character, that they make diligent inquiry within as to whether there is a possibility that theirs was merely the baptism of John and not the baptism into Christ's death. And if they shall so find, my advice would be that they lose no time, but present their bodies living sacrifices to God, holy and acceptable through Christ, and their reasonable service; and that subsequently they symbolize this great transaction and consider that any baptism previously was merely a misunderstood form, of no value whatever.

FRIDAY, FEBRUARY 28.

2:30 P. M.—Water Baptism of Those Desiring It.

2:30 P. M. After a short but very beautiful discourse by Pastor Russell on the subject of "Baptism," thirty-seven brothers and sisters symbolized in water, their consecration, to be dead with Him.

(Heading and opening remarks in Cincinnati Enquirer, Saturday, Feb. 29.)

BOYCOTTED

By Local Ministers.

Such Is the Charge Made at Music Hall Debate.

Pastors Russell and White Bring Series To an End

With a Warm Controversy on the Second Coming of Christ.

Rev. Mr. Russell Will Speak Again To-Morrow Afternoon on "Life, Death and the Hereafter."

That a number of local Christian ministers have boycotted the Russell-White debates was the assertion made last night by Attorney Stanley E. Bowdle, who presided over the Music Hall meeting. In his remarks before the 2,000 people assembled Mr. Bowdle declared:

"Before the close of this evening will be witnessed the close of this great epoch-making debate, and with the coming of the millennium Brother White will have to answer before the judgment seat of Jesus Christ for what he has said, Brother Russell will have to answer for what he has said; you, who constitute the audience, will have to answer for what you have heard, and the ministers who have boycotted this debate and kept their followers from listening and judging for themselves will have to answer for their deed."

The debate last evening was the last of the series, and perhaps the most obstinately fought. Elder L. S. White and Pastor Charles T. Russell were at their best, and the shafts of sarcasm in which they indulged were a feature of the evening. The proposition discussed was as follows: "The Scriptures clearly teach that the second coming of Christ will precede the millennium; and that the object of both—the second coming and the millennium—is the blessing of all the families of the earth."

Pastor Russell took the affirmative, Elder White the negative. Pastor Russell contended that the millennium, would be immediately preceded by the second coming. Elder White, on the other hand, declared that the millennium would occur simultaneous with the second coming, since it would be the resurrection of New Testament Christianity. The audience proved itself more enthusiastic last night than on any previous evening, and the debaters were again and again applauded.

SIXTH DEBATE—Friday, February 28, 7:30 P. M.

(Reprint from Cincinnati Enquirer.)

Chairman, STANLEY E. BOWDLE, ESQ.,
Attorney-at-Law, Cincinnati, Ohio.

Proposition 6. The Scriptures clearly teach that the second coming of Christ will precede the Millennium, and that the object of both—the second coming and the Millennium—is the blessing of all the families of the earth. C. T. Russell affirms. L. S. White denies.

Pastor Russell Affirms Pre-Millennial Advent.

THE second coming of Christ is unpopular for two reasons: First, there are many who are not living up to the dictates of their own conscience and Kingdom would mean the overturning of many of their plans, schemes and practices. (2) Amongst good people the subject is unpopular because of certain unscriptural theories which have become fixed or fastened upon their minds, and which we will examine later. However, no one familiar with the Bible will for one moment question that the second coming of Christ is one of its most pronounced and explicit teachings.

The question of the evening accepts as Scriptural the two propositions: (1) That the second coming of Christ is clearly revealed, and is to be expected; and (2) that a millennial reign of Christ is clearly revealed and to be expected. Neither of these propositions, therefore, require proof texts, or other setting forth. The only question before us is: Which of these will be first? Will we have a reign of Christ without the King, and will He come at the close of the Millennium, and examine our work, and say: "You have done well; I could not have improved upon these matters myself," or will the King come first and inaugurate his own reign, and accomplish the objects thereof?

The latter, dear friends, you will understand to be my affirmation on this question—that the second coming of Christ, according to the Scriptures, as well as according to reason and logic, must precede his reign, and the glorious results predicted to be accomplished during the millennium.

Every one familiar with church history will concede that for the first two centuries of the Christian era the faith of the Church was in harmony with my affirmation, namely, the pre-millennial advent of the Lord. It was in the third century that the post-millennial doctrine began to be advocated, and took root as a doctrine of the Church. Since then it has spread wonderfully, and today practically dominates Christian thought. My opponent is strictly on the popular side in his declaration of last evening that the second coming of Christ cannot take place for at least 1,000 years yet, and the millennium must precede it. His view, the popular view, is termed the post-millennial view. We assert, without fear, that not a single passage of Scripture can be adduced to prove or even indirectly imply that the millennial Kingdom of Christ, the thousand years' reign of blessing, will occur before our Lord's second coming.

We may properly be asked why the admitted change in the third century? By that time Grecian philosophy had begun to permeate the doctrines of the Church, and to teach that the dead are not dead when they die, but more alive somewhere—in heaven, hell or purgatory. This error offsets or negatives the teachings of our Lord and the apostles, that the reward of the Church and the judgment or trial of the world awaited the second coming of our Redeemer and the establishment of His Kingdom. Gradually the force of these Scriptures faded from the mind of the Church and lost their significance.

For instance the following: "If I go away I will come again and receive you unto myself."—(John xiv., 3.) This Scripture clearly teaching the second coming

of Christ as the time for the Church's reward was rendered meaningless by the acceptance of the theory that each member of the Church at death passed immediately into glory, as the creeds still declare. Similarly this same error makes negative the statement: "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." (Rev. xxii., 12.)

Thus the hope of "the resurrection of the dead, both of the just and the unjust," was made meaningless as a hope when the idea prevailed that the church was to gain her reward at death, and when the judgment day came to be considered a twenty-four-hour period for a formal damning of the world instead of, as the Scriptures teach, and as we showed on Wednesday night its true meaning, as originally understood, was that there would be a thousand-year day of judgment, trial or testing of the world, which would demonstrate the goat-like or sheep-like character of each, as described in Matt. xxv.

The thought that the dead had already been judged and condemned to suffering in torture naturally enough beclouded the true and legitimate thought that the world in general had never yet had its judgment or trial secured by the death of Jesus and provided for in God's plan by the millennial reign, the reign of righteousness, in which all should be brought to a knowledge of the truth, and to an opportunity to obtain life everlasting, or, by rejecting it, to come under the sentence of death everlasting. "The wages of sin is death." The soul that intelligently, willfully sins against light and opportunity shall die—be utterly destroyed from amongst the people.

Another Contributory Error.

An additional matter which contributed to this change of view—from expecting Christ to come and to establish His millennial kingdom—to the belief that the church is to bring about the millennium before the second coming of Christ—was the fact that a spirit of worldliness and ambition came in and overspread the church in the second century. The humility of Jesus and the apostles, His early disciples, began to fade before the ambitions of the clerical class, which separated itself from the generality of the church, which it styled the laity. As these clerics began to see that the incorporation of the platonic philosophy in the Gospel of Christ were making Christianity more popular (by the addition of the error) their ambitions began to take shape. First came a suggestion that possibly a wrong view of matters had been entertained; that instead of the Lord meaning that His church was to bear witness in the world, and to gather out a little flock to be heirs of the kingdom to come. He possibly had meant that the church was to convert the world, and that the measure of their prosperity, associated with their errors, encouraged this thought and assisted to justify it. By and by it was accepted as the proper and correct doctrine or faith of the church, and thus it stands today, established for sixteen hundred years, and firmly fastened upon the mind of the masses—contrary to all teachings of the Word of God—established merely upon the ipsi dixit of human speculation and ambition.

Let us trace this error and see to what it has led. Under its influence the early church more and more gathered itself to leaders, and gradually four Bishops rose up into special prominence—the Bishop of Jerusalem, the Bishop of Alexandria, the Bishop of Constantinople and the Bishop of Rome. Gradually this spirit of human leadership progressed, and the question of authority with it, so that the four Bishops were competitors for the primacy or chief place of authority in the church.

It is common history, which you all know, that the Bishop of Rome gradually succeeded in obtaining the highest place, and became known as "Pontifex Maximus," the chief priest in the Church of Christ, and later Pope, Papa or Father. Meantime, with the growth of these selfish ambitions and pride, the theory that the church was intended to conquer the world, without waiting for her Lord, the King, developed, and the Pope became recognized as Christ's viceregent, which means the one who reigns instead of Christ. And since our Lord declared that when He would reign the little flock, the church, would reign with him, it seemed consistent that the Pope should have a little flock associated with him and his viceregerency, or in his reign instead of Christ. Accordingly a College of Cardinals was established, as representing that little flock, associated with the Pope in the reign of Christ, which was then reckoned as begun.

The work of conquering the world began, and the history of it is written in blood. Since the claim was that the hierarchy constituted the kingdom, the Popes, as the successive heads of that hierarchy, applied to themselves the various prophecies of the Scriptures which refer to the reign of Christ and His victory over the heathen, the dashing of the nations to pieces, the breaking of them as a potter's vessel, the ruling of them with a rod of iron, etc. All of these the Popes understood that they were to fulfill, and they have sought to do so, and have done so to the extent that they were able, using cunning and craft such as have no equal on the pages of history.

We are not claiming, mind you, that the Popes and Cardinals and Christian people of that time were fraudulent in their claims and in their attempts. We are conceding to them full honesty of intention and charging the wrong to the error, and charging the error to our great Adversary, who has made it his business continually to put darkness for light and light for darkness, and who has deceived all nations, as the Scriptures declare.—Rev., xx., 3. As an illustration of how the Papacy honestly and conscientiously and deludedly acted along the lines of this post-millennial view, I note its application of the second psalm to the Popes. This is the Messianic Psalm, intended prophetically to set forth the work of Christ, His conquering power at his second advent.

Millennium Under Vicegerency.

Claiming to be the vicegerent of Christ, the Pope applied these various statements of the Millennial Kingdom to Himself. He was God's King set upon the holy hill of Zion, he would declare that he set there by divine decree; the Heavenly Father said of him, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Hence the expectation of the Papacy was the conquering of the world, and endeavors along that line were put forth. The emissaries of the church at that time went among the heathen and gradually introduced changes from heathen festivals to Christian ones, from heathen names to Christian names, and in some instances even preserved the heathen names, as in our word Easter, which originally was Estero, the name of a heathen goddess, in whose honor the festival was kept, but it happened appropriately as to season and was adopted as a Christian name.

Thus in a seductive manner many of the heathen were brought out of a grosser heathenism, not into the light and truth of the true religion, but into sympathy with a corruption of the truth, which was of no real advantage to them as respects the Divine call of this Gospel age. It did not make of them saints; it did not sanctify them in the truth; it did not bring them into heart relationship with the Lord; it did not bring them into the true discipleship and baptism into the death of Christ.

It galvanized or whitewashed their heathenism and called it Christianity, and substituted images of the saints and of the Virgin for the demigods previously reverenced, or, as our Lord said to the Pharisees in His time, it made many of its converts twofold more the children of Gehnna than they were before. Because if they had been left in their heathenism they would

have been much more ready to have accepted the true light than after they had been deceived by the false doctrines of misrepresentations of God and His word.

This is true today. The heathen mind is more ready to receive the pure Gospel of Christ that the "wages of sin is death"; that transgressions against light and knowledge will be sure to bring stripes and punishment either in the present life or in the future life: that Christ has redeemed the world from original sin by His death; that the Lord is now selecting a church to be the bride of Christ, and that the millennial age is to follow, in which all the families of the earth is to be brought to a knowledge of the truth and to an opportunity for accepting it, and thus regaining eternal life or, rejecting it, be destroyed in the second death. This, the true message of God's Word appeals much more strongly to the simple heathen mind than to those minds more intellectual, but corrupted by false doctrines respecting the condemnation of the race to eternal torment or to purgatory, except the comparatively few saints who will be accounted worthy of heaven.

Kissing the Pope's Great Toe.

Note the application of Psalm II., 9-12, as it was carried out by the Papacy, as recorded on the pages of history. King Henry IV. of Germany had offended Gregory VII., and, as the people believed that the Pope was God's representative in the world and reigned instead of Christ, his word with them was powerful, and the German king understood this. Hence, when the threat was made that his conduct against the Papacy was offensive, and that his throne would be declared vacant and a new king would be appointed by the Papacy, the king of Germany hastened to Rome to make an apology and to receive forgiveness, and to thus maintain his throne. History tells us that for three days he was obliged to do penance walking barefoot around the palace of the Pope at Rome; that subsequently he was admitted to the Papal presence, where the latter was sitting on a throne decked with gold and jewels and surrounded by his cardinals, the whole scene illuminated by colored lights which threw a rainbow effect. The king crawled on his knees to the feet of the Pope. The silk stocking of the latter was removed, and the king of Germany kissed the Pope's great toe in fulfillment of the declaration of this Psalm, which I will read: "Be wise, now, therefore, all ye kings; be instructed, ye judges of the earth; serve the Lord with fear and trembling. Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

The Pope had concluded to allow the king of England to continue on his throne on his promise of loyalty to the papacy, the kingdom of God, in which the Pope was Christ's vice gerent. The crown of the king of England was there, and he raised it by his feet and placed it upon the king's head as he bent at his footstool. Then, the king still prostrated, the Pope knocked the crown off his head with his foot, and thus indicated his power to crown or uncrown kings, and finally he let him go, the lesson being considered a sufficient one for him and a warning to all other kings.

One of the Popes, Martin V., took this matter of his vice gerency of Christ so much in earnest that, according to the records, he on one occasion declared, "Am I not a very God on earth?" and then he proceeded to reason the matter out, and to show that in some respects he held a higher position than Christ ever held. Christ had never sat in such glory and dignity as he; Christ had never ruled such a spiritual empire over the kingdom of the earth as he, and, more than this, referring to the power that priests exercise in the saying of mass, namely, the power of first turning the bread into the actual Christ, and then, after worshipping the host and calling it a living God, they break it afresh, or sacrifice Christ afresh for the sins for which that mass may be intended. The Pope said: "Have I not the power to create Christ, and is not the creator greater than the thing created? Therefore, am I not in some respects superior to Christ?" These are indeed astounding words, yet there is reason and logic connected with them. Most evidently the difficulty lay with the false doctrines which were at the foundation, and not with the reasoning of the moment, built upon those false promises. Pope Martin was no doubt as honest as others of the Popes, though more boastful. They all, however, as a whole were boastful. As the Scriptures declare, this "little horn" or power that sprang out of the Roman Empire had an eye that signified great wisdom, and a mouth which spake great, swelling words, contrary to the most High.—Daniel vii., 8.

Kingdoms of This World.

But I must hasten. Suffice it to say that at that time the various kingdoms of Europe became known as the kingdoms of God because they received their authority from the Pope, who claimed that he was the vice gerent of Christ and was reigning over the kingdoms of the earth by divine authority, the millennial kingdom being claimed to have begun. And, by the way, dear friends, be it noted that according to the view of the Papacy the thousand years' reign of Christ is measured from the eighth to the eighteenth centuries. The disaster which came upon that system at the hands of Napoleon and the prosperity of the Protestants since, is set forth as the loosening of Satan for a little season as a fulfillment of Rev. xx., 7, 8.

In the Psalms and Revelation some statements are made respecting Messiah's kingdom in highly figurative language; for instance, "a two-edged sword goeth forth from His mouth and with it He shall smite the nations." And again, "He shall ride prosperously and that His arrows shall be sharp in the hearts of the King's enemies, by which the people shall fall under Him, when the glory and majesty of His kingdom shall prevail over the earth."—Psalm xiv., 4, 5; Rev. xix., 15. These passages rightly understood refer to the sharp truths and righteous judgment of the Lord, which shall prevail during the millennial age and which will smite the people, the world, before Him in the same sense that the words of the Apostle Peter on the day of Pentecost cut his hearers to the heart.—Acts ii., 37.

That was a blessed cutting for those people, and similarly the arrows of divine truth entering the hearts of mankind during the millennium will cause them to fall before the Messiah and that will be a blessed falling. He shall break many hearts, but we are to remember the Scriptural declaration that He "wounds to heal," and that many of our own hearts were wounded, and that it is the wounded heart that is ready to be bound up and to be healed and to be transformed. But the Papacy, full of wrong ideas respecting the claimed Kingdom of God and the rights of the Popes as the claimed vice gerent of Christ, exercising its authority often, did so in the most evil, most pernicious manner. Who has not read of the atrocious things done in the name of God and by the authority of the Papacy—than which, we trust, the present representatives of Papacy under the more enlightened conditions would not authorize, sanction or command—which were authorized and commanded during the dark ages and during the Papal millennium? Matters which are not allowed to be known by Catholics and which are carefully excluded from their carefully edited histories of the past and of which all are ashamed today. Respecting the atrocities committed in the name of the kingdom of God was the massacre of the Huguenots in St. Bartholomew's day in France. We are aware that the Papacy denies that it urged, yea, commanded the King of France to perpetrate that horror, but the evidence of it is in the British Museum, represented by a special medal coined in the mint of Rome and sent to the French King as an indication of his loyalty to the kingdom of God.

Times have changed. Protestantism came in the fifteenth century and denounced Papacy and denied its claims as the kingdom of God. Nevertheless the great

adversary succeeded in maintaining the same original principals of error in the minds of Protestants, so that the same kingdom which the Pope authorized and called the kingdom of God, Protestants recognize and also call the kingdom of God. So that today we have Germany still called the kingdom of God and recognized by Protestants and supporting a state church; while in Austria we have another German empire sanctioned as the kingdom of God by the Papacy; and in Great Britain we have another kingdom originally recognized by the Papacy which claims to still be a separate kingdom of God, the Protestant King being the head of the Church of England, as the Czar of Russia is the head of the Greek Church in Russia.

We are not quarreling with these governments, which are doubtless as good as the masses of the people under them are capable of appreciating. Our complaint is that these are such as the Scriptures term the kingdoms of this world, and considered by themselves and considered by Catholics and Protestants to be the kingdom of God or parts of the kingdom of God, called "Christendom," which signifies Christ's kingdom. Our claim, dear friends, is that this whole matter is an error of Satan perpetrated in opposition to God and to the truth and to the interest of the church, but permitted of the Lord, because He will eventually cause this and all other permitted evil to redound to the glory of His name and to serve as valuable lessons to the world; and because in the present time these errors serve to make the way narrow and those who find it few, and to test and perfect the "little flock" for the heavenly kingdom, which God has promised and which shall shortly be established, and be a very different kingdom to what the world has ever yet known.

"Thy Kingdom Come."

When our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," He surely never referred to such a reign as that which Papacy recognized as the millennium past. He certainly could not have meant to refer to the kingdoms of the present as being His kingdom. As we read in history of these kingdoms, they war with each other and their records of selfishness and sin are all too conspicuous to require comment, and are in full harmony with the apostle's statement, "that Satan is the Prince of this age," and hence the over-lord of all present kingdoms. The histories of these kingdoms prove that they are not the kingdom of God's dear Son, but far more in accord with the reign of the Prince of Darkness. Every shred of liberty and blessing and privilege which these kingdoms have accorded to the people under them have had to be insisted upon and in many instances fought for and bought with blood. In no sense can it be claimed that they have been the kingdoms such as our Lord promised, such as would lift up and bless the people and equalize their affairs, lifting up the lowly and humbling the great and proud.

But, some one will say, Brother Russell, Protestants have a slightly different view of the kingdom of God. Yes, I answer; I am glad of it, too, but the Protestant view is built upon the same errors as the Papal view. It is more moderate, even as the present epoch is in every way more enlightened and more moderate than the dark ages. Less virulence of error is not what we want. We want the truth, and hence we want to get back to the teachings of Jesus and the apostles and the early teachings of the church respecting the millennium.

The moderate Protestant view is that Christ established His kingdom at Pentecost, and that it has had a mild, beneficent reign ever since, and that it has been perfecting the world gradually, bringing in love instead of selfishness, righteousness instead of sin, and as it progresses it will finally conquer the world for Jesus. This sentiment is expressed in the hymn.

"Onward, Christian soldier;
Storm the world for Jesus,
Conquering in His name."

Many dear children of God are greatly confused by this erroneous view, and hindered from appreciating the divine plan and understanding the Bible. They give millions yearly for the conversion of the heathen, and hope and pray that soon the Lord's kingdom will fill the whole earth. Poor, deluded souls; why can they not see the truth? Is it because error has so blinded the eyes of their understanding? The facts are these: That more than 18 centuries have passed since the church got her commission. Her commission, indeed, was that she should go into all the world and preach the Gospel, not to be Jews merely, but to every creature. But the message does not say that the preaching of the Gospel will convert the world, but merely that it would be a witness, and, as the apostle declared, it would gather out of the world a people for the Lord's name, the bride class, the "little flock," the "elect," who will be glorified with Jesus at His second coming and made joint heirs with Him in His kingdom of glory. But overlooking this, our dear friends are impressed with the thought that God commissioned them to convert the world and not merely to gather the elect out of every nation, people, kindred and tongue.

What do we see? What are the facts? These: After more than 1,800 years of effort there are 1,200,000,000 of heathen to-day, and 400,000,000 of nominal Christians. Dear friends, these latter include all the population of the United States, of Great Britain, of Germany, of France, Russia, etc., because all these are counted as Christian countries, and their populations counted as sheep. Those, as Bishop Foster remarked, include black, ring-streaked and speckled, as well as white sheep, and when we remember the terms and condition of discipleship of Christ we are forced to the conclusion that the white sheep, those that the Lord will be willing to associate with himself in the kingdom, are very few. We do not wonder then that our Lord said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke xii., 32.) It will be after the "little flock," the "bride class," has been gathered out and glorified with the heavenly Bridegroom and associated with Him in His throne that through these the blessings of the Lord shall come to all families of the earth, and under more powerful influence than mere preaching will cause every knee to bow and every tongue confess to the glory of God. It will be the enlargement of that glorious millennial day and its light of righteousness that will dispel the ignorance and superstition and selfishness and vice of this present time of the reign of sin and death under the prince of this world, Satan.

Look at Another Fact.

It is a fact, according to statistics, with which you and I have nothing to do, that one century ago the world's population showed 600,0000,000 heathen, while the present census shows 1,200,000,000, just twice as many. At that rate, dear friends, how long would it take to convert the world? Think of this. Remember too, that the century just past is recognized by all Christians as having been one of the greatest of missionary activity in the history of the world. If, therefore, the conversion of the world is dependent upon the puny efforts of you and me, upon the efforts of Christendom, we are sure it will never be accomplished, and God's kingdom will never come, and His will never be done on earth as it is done in heaven. But suppose, dear friends, that the heathen outlook was not so bad. Suppose the record showed the very contrary to what it does show; that the heathen world would be all christianized in the ordinary sense of the word, that is, civilized, what then?

Is God's will done in Christendom, "on earth as it is done in heaven?" Surely not, if we have a proper conception of heaven. Cincinnati is probably a fair example of Christendom—probably above the average, yet none of you would for a moment think that vice and crime and selfishness and sorrow and pain and dying prevail in heaven as they prevail in Cincinnati.

And hence, if the whole world could be converted to-morrow to an equally favorable and Christian condition to that which now prevails here, it would simply mean that the world would be as far as ever from the fulfillment of our Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Who cannot see that a great mistake has been made by us all in our expectations along these lines? Is it not time for us to return to the teachings of the word of God, to the faith of Jesus and the apostles and the early church, respecting the second coming of Jesus and his millennial reign of righteousness than to be introduced for the blessing of all the families of the earth? It surely is.

But some one will say: Was there not a sense in which God's kingdom was established at Pentecost, and do not our Lord's parables frequently speak of the church as the kingdom of heaven? We answer, Yes; our Lord speaks of His church as a kingdom class, called to be heirs, promised an association in His kingdom. And He speaks of us not being submissive to His will, and seeking in our hearts to be in harmony with all the laws of the kingdom which shall ultimately be introduced and made operative to all the world.

Thus, He says the kingdom of heaven is likened to good seed, which a man took and sowed in his field, after which the enemy came and oversowed it with tares, which sprang up and choked the wheat and made it unfruitful, so that the wheatfield more resembled a tare-field, and no separation was made until the harvest time. This is a picture of the church throughout the Gospel age. The oversowing of the tares is that which we have described, the error, false doctrines, respecting the nature of man—that he is not alive when dead, and needs no resurrection—and respecting the Kingdom of God—that it came in Papacy. The harvest is the end of this age—no millennium in between is shown. In the time of harvest the master of the parable says he will separate the wheat and gather it to the heavenly barn, while upon the tares will come a time of fiery tribulation, a world-wide trouble, such as was not since there was a nation. Meantime, we are told that the gathered wheat constitute the kingdom class: "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear." (Matt. xiii., 43.)

Another Parable.

Another of these parables of the kingdom shows a woman, in symbolical language, a church-system, putting leaven into the family flour, until the whole mass was leavened; thus representing that the entire testimony of God's word, the food for His family, will be corrupted with the error of Satan. This is a parable of the kingdom, in the sense that it shows one of the experiences which the church would pass through in its present time of selection and preparation for the kingdom glories.

In another parable of the kingdom our Lord represents Himself as the prospective King going into heaven itself, there to be invested with the legal authority and to return. On leaving His followers He gave them charge of certain pounds and talents, saying, "Occupy till I come." And we read that on His return His first work wil be to reckon with His servants—the church. Subsequently, He will begin His kingdom reign, and call for all those who refuse to recognize Him as King, saying, "Bring them hither and slay them before me." Other scriptures show us that when He shall assume government of the world, and when the clouds and darkness of error shall pass away, and the clear light of truth shall shine forth, and the glory of the Lord be revealed, and all flesh see it together. (Isa. xl., 2; xi., 9; Jno. i., 9; Isa. lx., 5.) Then every knee shall bow, and every tongue confess. His enemies will fall before Him. They will be enemies no more. It is the error that has made them enemies—the falsehood.

But if some shall be copies of Satan, and in spite of the light they will then be granted, if they will maintain opposition to God, and to righteousness, the edict of that great prophet, priest and King, Jesus, the head, and the church, the body, will be that they shall be utterly destroyed from amongst the people. (Act iii., 23.)

While numerous parables represent the church as the kingdom class in embryo, getting ready for exaltation with the Lord, to sit with him in his throne, there is one parable which represents the kingdom in operation, and it shows that its reign is not before the second advent of Christ, but after it. I refer to the parable of the sheep and the goats, and I quote you the inspired record (Matt. xxv., 31.), "When the Son of Man shall come in his glory." We are all witnesses that this great advent has not yet transpired. Let us read further and see what will be the condition of things when the Lord of glory shall take His throne—what will follow. The narrative continues: "And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats."

The wrong thought foisted upon our minds by the adversary, that the day of judgment is a twenty-four-hour day, has blinded us to the beauty of this parable. When we recognize that the day of the Lord, the day of Christ, the millennial day, is a thousand years, set apart for judging the world, this parable of the sheep and goats is full of meaning. Let us, therefore, harken to the apostle's words: "Be not ignorant, brethren, of this one thing, that a day with the Lord is a thousand years." (Pet. iii., 8). Let us keep this in memory always in thinking of the day of judgment: "God hath appointed a day (a thousand-year day) in which He will judge the world in righteousness (grant the world a righteous trial for life eternal or death eternal) by that man whom He hath ordained"—the Christ, Jesus the head, the Church, His body—the elect of God. "Know ye not that the saints shall judge the world."—(Acts xvii., 31; I. Cor. vi., 2).

If the day of judgment were a twenty-four-hour day, and if the population of the world be estimated (as it reasonably may be) at twenty thousand millions, it would mean that the Lord must judge more than two hundred and fifty thousand every second. What kind of a righteous trial would that imply? Keep in memory the fact that the whole world has been tried once, representatively, in Adam, that the whole world has been under condemnation ever since, and is under it now and that it is a death condemnation. Keep in mind that it needs no more condemnation on account of original sin. Keep in mind that the very object of His redeeming the world with His precious blood was to give to every creature another judgment, another trial, another testing of obedience or disobedience. Keep in mind that only by knowledge and faith can any be tested. Keep in mind that this means that only the church class is now tested fully, decisively. Keep in mind that the heathen who have never heard of the only name have never had a trial for life. Keep in mind this is what the Lord has promised them as a blessing, that they shall have a judgment day. Let me quote it again: "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained"—the Christ, head and body.

Of that glorious judgment day, or trial day, for the world, when the knowledge of the Lord shall fill the whole earth, and the blessing of a glorious opportunity for each of our race who has not yet enjoyed it, the prophet David wrote in triumphant exaltation, which he certainly would not have used had he thought of the day of judgment with the ordinary misconception of the majority of Christian people to-day—as a day of damnation, or, as some say, doomsday. The prophet says:

Judging With His Truth.

Psalms 96, 9-13: "O worship the Lord in the beauty of holiness; fear before Him all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved. He

shall judge the people righteously. Let the heavens rejoice. And let the earth be glad. Let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh to judge the earth. He shall judge the world in righteousness, and His people with His truth."

God's promise was that the seed of Abraham should be the great King, who would bless Israel, and through Israel bless the world—"all the families of the earth." Our Lord at His first advent gave the opportunity to the natural seed of Abraham to become associates with Him in the fulfillment of this promise. As the Lord had foreseen, only a few Israelites indeed were fit to be of the kingdom class, and the divine purpose proceeded, and during this Gospel Age He has been gathering the saints, in all a "little flock," calling them from darkness to light, from sin to righteousness, from business and social cares and earthly pursuits to heavenly ones, in exhorting them to lay aside every weight and every besetting sin, and to run with patience the race for the great prize of joint heirship with Christ in His kingdom. He has assured them that only by taking up His cross can they be truly His disciples. He has told them that they must drink of His cup, and be baptized with His baptism, if they would sit with Him in His throne. He has exhorted them to present their bodies living sacrifices, holy and accepting to God, and their reasonable service. He has told them that such overcomers shall sit with Him in His throne, and He will give them power over the nations, and they shall judge the world. He has told these, through the apostle, that they are the bride of Christ, and, as such, joint heirs with Him in the original promise made to Abraham. The apostle's words are: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." And that promise is that through this seed all families of the earth shall be blessed. Comparatively few of the living are blessed in this most favored day. Two-thirds of the world know not the Lord at all, and of the other third very few have the eyes of their understanding opened, and, looking through the past, we find that the proportion of those enlightened has been less and less back to our Lord's first advent, and that prior to that time God's favor and revelations were all confined to the rich man, Dives, the Jewish nation.

So, then, dear friends, the blessing of all the families of the earth waits until the spiritual seed of Abraham is complete, and I say it with much joy, to my understanding the Scriptures teach that the selection of the church is nearly complete, that the bride, the Lamb's wife, will soon have made herself ready; that the marriage of the Lamb will then take place, and that following that the blessing of God will be poured out upon the world of mankind.

I have time to remind you of only one of these on this occasion. Through the Prophet Joel the Lord said: "After those days (after the days of this Gospel Age) I will pour out my spirit upon all flesh; but in those days (during this Gospel Age) I will pour out my spirit on my servants and handmaidens." We know how a part of this has already been fulfilled; that God has given His Holy Spirit to His servants and handmaidens from Pentecost down to the present time, and the remainder of the prophecy is equally sure of fulfillment, namely, that after these days when the new dispensation shall have been fully ushered in, when the new covenant shall become operative to the world, when Messiah shall take the stony heart out of their flesh and give them all a heart of flesh, then He will pour out the spirit upon all flesh.

And what will be the result? Those of that new time will see in reality the things which the ancients, the prophets, saw obscurely, as in a dream. It was for this glorious kingdom to be introduced by our beloved Master as King of Glory that the apostles waited. He did not expect to enter it at death, but by a resurrection. He said: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Similarly the Apostle John looked with loving longings to the kingdom and to the second coming of our Lord, and knew nothing about an intermediate millennial reign, but prayed: "Even so come, Lord Jesus." II. Tim., iv., 7-8; Rev., xxii., 20.

It is for this the apostle declares the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God. These sons of God are now being selected, joint heirs with their Master in His kingdom, and not until they shall be gloried in the first resurrection can the groaning creation receive the blessing of the Lord. Because it is the kingdom of God that is to bless, rule, instruct and uplift all the willing and obedient in that day, the Millennial day—in the day of Christ—when the faithful of this present age shall be priests unto God and Christ, and shall reign with Him a thousand years.

I have a little time, dear friends, at my disposal, and I will endeavor to answer our dear brother's question respecting "the mystery hidden from ages and dispensations, now made known unto the saints." What is this mystery? is the question our dear brother asks. (Referring to the opening remarks of the chairman of the evening).

The Apostle Paul tells us it is "Christ in you, the hope of glory." What does that mean? It means that the Jews of the past had the thought of Messiah; God had given them that thought through the promises to Abraham, through the promises in the law and the prophets. He had told them that Messiah should come and that Messiah should grant a blessing to Israel, and through Israel to all the families of the earth. And when Jesus came there was a disappointment. He was not the great one they were expecting. They said: "This is not the King we looked for." What could this man do, traveling through the country with 12 disciples, no people, no wealth, no fame, no power, apparently, to establish a kingdom? And so they hid as it were their faces from Him. They said: "We are ashamed of Him. If He be the Messiah we would not recognize Him. We will look for a great commander, for a great King, to establish Israel as a great empire of earth and through Israel to bless the nations."

Secret of the Matter.

The Apostle tells us that the secret of the matter is that the time for the establishment of the kingdom had not come, and instead of setting up His kingdom then He would first gather out of Israel all who were Israelites indeed; a royal priesthood, a holy nation, a peculiar people, and these would constitute the church, His body and that the Messiah, as God had intended, and which the prophets had more or less veiled in their statements; the whole Messiah would be not only Jesus, the Lord, the Redeemer, the head in glorious kingdom, but also the church, His body, members in particular, and this was the mystery that was greater than they had supposed.

This was the Messiah, composed of many members, of which Jesus was the head, that was the mystery hidden from ages and from generations, namely, "Christ in you the hope of glory."

Your hope of glory as members in this body is referred to, and it is for this very purpose that the Gospel has been preached during this Gospel age. How silly it seems to preach the Gospel as a means of turning the hearts of men; and so the Apostle says the teaching of the Gospel is to the Greek foolishness. They say, why don't your God exercise His power? Why does He not manifest His ability to evil conditions? Why does He permit blasphemy? If you have a God who loves us, why does He not come forward and put down the wrong? Why does He not put down distilleries, dram shops? Why does He allow war and all these other miseries and afflictions? The

answer cometh: "God's time to act has not yet come. He is taking out from the Gentiles a people for His name." He is not trying to take in all the Gentiles. The time to deal with the Gentiles, the heathen, the nations, has not yet come. He is finding out a very select class. When He came to the Jewish nation, although it was the best nation, the highest developed nation in the world, He set them aside, merely taking from them such as were Israelities; indeed, those who were the most earnest and zealous, those who wanted to walk in the footsteps of the Master; and having set aside the nation in general, the work has been later to take out the remainder of the required number, and He has been doing this according to His wisdom, and the Gospel has been manifest here and there for the purpose of finding the class that He especially desires at this time.

It is a blessed message of joint heirship with Christ, getting into His mysterious, glorious body, and the time is fast approaching when the mystery of God should be finished. As we are told in Revelation, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." I am glad it is not finished yet; I want to get a share in that wonderful body, that glorious body of Christ, for we are to be in Christ, heirs with Him of the glory that shall be revealed, also with Him as His bride. That is the thought, you remember, in that statement of the Apostle James in Acts., xv., 14-17: "God has visited the Gentiles to take out of them a people for His name." What does that mean? A young man comes to Cincinnati to get a bride for his name. She takes his name when she becomes his bride. And so the Lord is taking out a bride class for His name. And so we have the statement by the Prophet Jeremiah: "This is the name with which He shall be called, the Lord our Righteousness;" "and this is the name which she shall be called, the Lord our Righteous." Jer., xxiii., 6; xxxiii., 16.

The word "Christ" means "Messiah," and you and I are invited to be members of the Christ, members of Messiah, who is going to accomplish this great work.

Notice what the Apostle James says further about the work: "God did visit the Gentiles to take out of them a people for His name." And after this. What after this? Some of our friends tell us—after this the burning of the world. No, dear friends, that burning of the world is a symbolical burning. If we had that for our subject, and had the opportunity to show it, we would be very pleased to show from the apostles and prophets that it is a symbolical fire, going to burn down every evil institution.

"But after this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, sayeth the Lord who doeth these things." What does that mean? That the Jews are going to have further favors? Yes, as you will read in Romans xi., 25: "I would not, brethren, that ye should be ignorant of this mystery, lest ye would be wise in your own conceit; that blindness in part is happened unto Israel until the fullness of the Gentile come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them and I shall take away their sins." He has not taken away their sins. They are still in darkness, but after the second coming of our Lord, their sins are to be blotted out. The sins of the whole world are to be blotted out. The new dispensation will come in and the people will be held responsible only for those things they have done in proportion to their enlightenment. And the things they may have done in ignorance will be forgiven and blotted out. Then the blessing and favor of the Lord will come again from the Jewish nation. You read that eleventh chapter of Romans, from Verse 25 to Verse 32. You will find a wonderful promise there for the Jews and through the Jewish nation a blessing intended for all the families of the earth. The first favor came to the Jews, God's favored nation, according to the flesh; and then when Christ came, after the Israelites indeed were selected, the rest of the nation was set aside in order that the Spiritual favor could go to the Gentiles, and then the favor will return to the Jews. Then the whole world is to have a blessing.

The world's hope of glory is the glorified church. You and I, dear friends and members of that seed of Abraham, if we be in Christ, then are ye Abraham's seed. That is the mystery. The seed was supposed to be one person, but Paul shows the seed will include the church, that God is now selecting the bride, the Lamb's wife.

Elder White's Reply.

Elder White replied as follows:

Ladies and Gentlemen: Before entering directly upon my reply to the speech which you have just heard I deem it proper to state some facts which have transpired in connection with this debate. It has been in this discussion just as it always is with those who stand simply upon the New Testament and refuse to follow the inventions of man's wisdom in the work and worship of God's people. They not only have to fight for these principles and contend earnestly for every inch of ground gained, but they have to do so in most instances against the combined opposition of sectarianism in all its forms. For instance, seemingly afraid that those who originated this debate might gain a foothold in the city of Cincinnati, or at least that undue influence might be given to them the Christian preachers of Cincinnati, Covington and Newport, who use organs and man-made societies in the service of God, rushed into the secular papers just before this debate with the following resolutions published to the world:

"We, the ministers of the Christian churches of Cincinnati and vicinity, publicly state that we knew nothing of the proposed discussion until we read the announcement made through the secular papers. Rev. L. S. White is unknown to any of us, save one, either personally or by reputation. We are now informed that he belongs to a small 'anti'-wing of the church and in no way represents the great brotherhood of which we are a part. The questions to be affirmed by Rev. Mr. White are not peculiar tenets of the Christian Church, and upon most of these questions, as in nearly every religious body, there is no unanimity of belief among the disciples.

"Since so many vital problems press upon the attention of Christian people in the present, demanding solution; since so much practical Christian work calls with unprecedented necessity for laborers, and waits for willing hands, we deplore the proposed discussion of some of the questions named. We feel confident that the whole undertaking will prove barren of any permanent results which could be termed beneficial."

Thus these preachers seemed to feel it necessary to wash their hands of all responsibility for, or connection with, this debate.

This presents a strange inconsistency, when the Christian Church wants to appear before the world with great numbers, it counts me and all other preachers who stand with me, among its preachers, and even prints our names in its "year book," but when we come into their midst to contest for the simple truth of the New Testament they repudiate us and publish their repudiation to the world. I am glad to state, however, that Brother J. L. Hill, of the Central Christian Church, repudiates the resolutions which had been passed in his absence, and made a strong effort to have them set aside and others which he could indorse passed in their stead. I have been informed that after a warm contest he succeeded in getting other resolutions passed, but they have never been given to the public, and I know not what they were.

It is also a significant fact that the Christian Standard of this city, one of the most largely circulated papers in the Christian Church, has never in any way lent its influence to the debate, except to refer to it once in

a four-line statement several weeks ago, notwithstanding the fact that a copy of the propositions and a personal letter were sent to that paper.

But I want it distinctly understood that, no difference who may be against us, we are here to contend for the truth, not simply as it may be opposed by Elder Russell, but against man's teaching in any form which dares go beyond the New Testament order of things.

One thing I will call your attention to in reference to Elder Russell's speech last night. The last part of Mark, sixteenth chapter, from the ninth to the twentieth verses, inclusive, he teaches is an interpolation. That is a serious question. I presented the authorized version, the American revised version, the standard edition, the revision of 1881, the living oracles, the emphatic diaglott, together with the critical Greek Testament, with the original Greek in itself, and asked him to show from one of these where either one of them repudiated the latter part of the sixteenth chapter of Mark as an interpolation. And he read a statement from two or three of them where the Vatican manuscript and some other old manuscripts omitted the latter part of the sixteenth chapter of Mark, and his brethren seemed perfectly satisfied over it. Did you know that the Vatican manuscript and some other manuscripts omitted the entire Book of Revelation, together with some other parts of the New Testament?

Elder Russell does not repudiate these scriptures. Why? It does not suit him to repudiate them. It suits his purpose to repudiate Mark xvi., 16, where Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Of all the translators yet not one of them has ever been willing to risk his scholarship and leave out the latter part of the Book of Mark. While many of them say that some of the old manuscripts leave them out, they are uniform in the fact that weight of testimony is in favor of claiming it as divine and as statements from the Son of God Himself. Thereby he has met his objection to the latter part of the sixteenth chapter of Mark being an interpolation. But I want to tell you now that whenever you begin to figure out that certain parts of the Word of God are interpolations, and spurious, you are more calculated to make infidels than Christians, and I will not hold to any theory while God gives me the right exercise of my mind that I have to reject part of the Word of God to hold to that theory.

I have some very strong counter arguments that I want to introduce against the proposition he has been affirming before I take up his speech and follow him in the wanderings where he went. He is undertaking to prove to us that the second coming of Christ will precede the millennium. I gave you some reasons the other night why the second coming of Christ would not precede the millennium. But I am going to repeat some of these things at this time, because he could not answer them then, and he cannot answer them now.

The idea that there are to be two resurrections of bodies, one of the righteous and another of the wicked, in a thousand years of a long time intervening is not true for the following reasons, namely:

Righteous Are Awarded.

1. The righteous are to be rewarded when Christ comes. Rev. xxii., 12, "Behold I come quickly and my reward is with me to give every man according to his works, whatever it shall be, but the righteous are to be rewarded at the general resurrection." John v., 28-29, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Therefore, Christ will not come until the general resurrection.

2. The wicked will be punished when Christ comes. (II. Thes. i 7-1), "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." You see great men differ. Elder Russell says that Christ is coming to save the world at that time, but Paul teaches that when Jesus Christ comes He will come in flaming fire, taking vengeance on people who have not obeyed the Gospel here in this life. Which are you going to take, Paul or Elder Russell? But the wicked will be punished at the general resurrection, John v. 28-29. Therefore, the second coming of Christ and the reward of the righteous and the punishment of the wicked and the general resurrection will all be at the same time.

But the reward of the righteous and punishment of the wicked will be at the general judgment. Rev. xx. 12-15. "And I saw the dead, small and great, stand before God, and the books were opened and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death." But we have seen that all of this is at the second coming of Christ and after the thousand years are finished. Rev. xxii. 12; I. Thes. i. 7-10. Therefore, it is certain that Christ will not come until the thousand years are over. Neither can the bodies of any be resurrected until after the thousand years are finished. John v. 29, Rev. xx. 12.

The Scriptures only recognize that return of Christ, that second coming of Christ, is always associated with the last judgment. Matt. xxv. 31-33: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on his left."

I. Cor. xv. 23: "But every man in his own order; Christ the first fruits; afterward, they that are Christ's at His coming. But the last judgment is after the thousand years are finished. Therefore, the second coming of Christ will not take place until the last judgment, but at the second coming of Christ. The last judgment and the general resurrection which we have already shown, will occur at the same time. Christ will reward His people for what they have done in this life, not according to what they will do in the next life. Rev. xxii. 12: "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Therefore, it is certain that no one will be given an opportunity of salvation after the second coming of Christ.

In Millennial Dawn, Volume 5, Page 365, Elder Russel denies the resurrection of the body, but at the second coming of Christ there will be the general resurrection, general judgment, the thousand years will be finished. (John v. 29; Rev. xx. 12-15). But Paul teaches that we must all appear before the judgment to receive for what we have done in our bodies. (II Cor. v. 10.) For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Therefore, the only chance of salvation we will ever have will be while we are in the body here in this present life.

I want now to call your attention to the fact that the judgment comes after death, and not salvation after death. (Heb. ix. 27-28). It is appointed unto man once to die, but after this the judgment. Elder Russell says after this a thousand years' trial, and after this a thousand years of salvation; but God does not talk that way. So Christ was once offered to bear the sins of many, and to them that look for Him shall He appear the second time without sin and to salvation or without a sin offering. And if people can be saved, then they can be saved without a sin offering. Christ will come without a sin offering, consequently not to save the people. Now, let us notice that the twentieth chapter of

Revelation and the first eight verses, on which he undertakes to build that vague, visionary, dreamy, imaginary, long-drawn-out something, that he himself cannot tell anything about. That is the teaching. And let us get the reference on this statement in the Book of God: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the devil and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season; and I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their forehead, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until these God in this thousand years' time will have such influrection. Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison, and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

The chain that is to bind the devil I understand to be the Word of God. The bottomless pit, where he is to be cast during the thousand years, is not the lake of fire, but the present abode of Satan and the evil spirits. There will be no escape from the lake of fire when he goes there. In verse 10 the record says the devil that deceived them was cast in the lake of fire, and brimstone, where the beast and false prophet are, and shall be tormented forever and forever. Elder Russell represented the other night that when people are cast into hell that there are demons there with pitchforks ready to shovel coals of fire on them. I want to say to you that the Word of God teaches no such thing. That is an imaginary creature in his brain, and that is what he is fighting instead of the teaching of the Word of God.

The Bible plainly teaches that in the final wind-up of time, the devil himself, with his angels will be cast into hell and they thus will be tormented day and night forever and ever. They will be among the number then that will be suffering this awful torment. The Word of God in this thousand years' time will have such influence in this period over the human family that will hold Satan in check and he will lose his power over them. It represents certain characters sitting on their thrones. Thrones are symbols of rule. The people who sit on those thrones are to exercise a moral rule over the human family—not to compel them—but a moral rule through the influence of the Gospel of Jesus Christ. The reign with Christ a thousand years, or a long period of time, John saw souls, not bodies—the thought is that the time will come some time in the history of the world when the spirit of New Testament Christianity will be so revived among the human family, through the church of the living God, that there will be a long period of peace and happiness here on this earth, designated as a thousand years in the Word of the living God, and that is designated as the first resurrection. These souls—John saw the souls of the martyrs that had been beheaded for the testimony of the Lord Jesus Christ; they were resurrected among the people—not their bodies, but their spirits, among the people, influencing them, or rather the spirit of the New Testament Christianity revived or resurrected among them and their overcoming sin; sin overcoming the devil is overcome by the Word of God, and after this long reign of peace the devil will be loosed again and will go out to fight against the Lord's people, and that will be the time that there will be a resurrection of the souls of such characters as Nero, Herod and other wicked characters of the New Testament times.

And there will be then a great persecution against the church of the living God after the thousand years of the reign of peace, and I want you to notice right carefully at the beginning of the millennium the number of the unsaved was innumerable as the sands of the sea shore, and at the close of the millennium the number of the unsaved shall be as still innumerable as the sands of the sea shore, thus showing us that Elder Russell's idea of the millennium is utterly out of harmony with the Book of God.

But I will analyze just a little bit of some of his teachings. Does not Elder Russell teach in his writings that faith in the ransom will be a condition of millennial salvation? Let us see. Jesus, in His glorified condition, surrounded by His saints in glory, will be seen when Christ comes. The scenes of that day will be psychological to the presence of existence of faith, and at the time will command the presence of absolute knowledge. That will be an age of absolute knowledge concerning the claims of Christ. In fact, faith cannot live for a moment in the reign of absolute knowledge. It is nonsense to talk about the same in the presence of ocular demonstration. A knowledge of the future age will take the place of faith of the present age, and faith will be changed to sight. Now since faith cannot cross the border line of the golden age, none can be saved by it in that age, and hence that is not an age of salvation at all. If faith can come into existence in that age, the law of its operation would have to change. It now comes by hearing of the Word of God. (Rom. x. 17). It would then be saved by seeing, and seeing by the presence of Jesus and all His saints in glory. If faith could exist in the glory age it would be coerced and so rob men of all moral worth.

The idea of an unsaved man, having just heard the voice of the Son of God (John v. 28-29) and come forth from his grave, and being immediately introduced in the presence of Jesus and His multitude of saints, whose glories outshine the sun a thousand fold. Think of such a man standing in the presence of such environment, poring over any kind of testimony to the claims of Christ, however strong, and then you will think of at least one idiot in Elder Russell's golden age. When Jesus comes in His glory we shall know even as we are known. I Cor. xiii. 12, and I John iii, 2.

Matt. xxxi. 46, The sheep and the goats that Elder Russell told us about in his speech, where Jesus is represented as putting the righteous on His right hand and the wicked as the goats on His left hand. Elder Russell tells us that this text applies to the millennial period, and he tells us that when people are resurrected they are spirit beings and yet in their bodies. That being true I want to investigate it. But first to show you that this scene in Matt. xxv. 31-46, the parable of the sheep and the goats is laid in the resurrection at the second coming of Christ. Elder Russell thinks this will all be in the millennial trial, but he is wrong in this. Some of these people are sheep for what they have done and others are goats for what they have not done. The blessing and the curse are pronounced on the basis of the action of their past lives. The chance of their salvation ended with this present life. But my opponent teaches that we are spirit beings after the resurrection. What then? These spirit beings are sick; maybe they have the measles, needing a visit from the goats. Some of them are hungry. What, a spirit being hungry! A spirit being needing food to supply the waste material cast off by a perishing spirit nature? Now, dear brother will you tell us what kind of food for the goats is suited to spirit beings? What sort of clothing will a naked spirit being need that a goat may put on him? That is a scene laid down in the resurrection. and that that time those goats are wicked people on the left. Well, hear the statement of Jesus Christ. And I will just turn for a moment and read

the same to you, forty-sixth verse of the twenty-fifth chapter of Matthew: "And these—the wicked, the goats—shall go away into everlasting punishment, but the righteous into life eternal. The Greek word Alonios is used here and applied to the duration of the punishment of the wicked, also to the duration of the joy of the righteous, that the punishment of the wicked is to last as long as the joy of the righteous. So Elder Russell is utterly mistaken in his interpretation of that.

But my distinguished opponent teaches in the chapters on the Two Natures in Millennial Dawn, volume 1, page 173 to 204, that the converts of the millennial age will not be born of the spirit and will not be spirit beings but are poor human nature only. But he is at variance with the Apostle John on this. (I John v. 1.) "Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth Him that begat loveth Him also that is begotten of him." This makes them spiritual beings and not distinct from the little flock, but in Millennial Dawn, volume 1, page 278, my opponent tells us this should be "begotten" instead of "born." Agreed. Then if his doctrine be true, he is teaching that God begot the millennial converts with a divine determination that they should never be born. Will he answer this question? Then whose sons will those millennial converts be? His own teachings seem to indicate that he thinks nature is conferred by birth. Any schoolboy knows that nature is conferred by begetting, but that it takes birth to confer sonship. (I John iii. 2.) "Beloved, now are we sons of God, and it does not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

The Resurrection.

We will not have to wait for a future birth at the resurrection to make us, as my opponent falsely teaches in Mellennial Dawn, Volume 1, page 197, but we are told that we are sons in prospect by reason of our begetting real sons by future birth. But John teaches that believers are begotten and they, too, are only sons in prospect. Will he answer these questions?:

1. Will Elder Russell tell us how God planted prospects and yet failed to give them a maturing date?

2. If our faith in the ransom begets us to prospective sonship in this life, why will begetting by faith in the same ransom fall below sonship in the millennial age?

According to my distinguished opponent, the very best product in the golden age will be human nature, and that, too, under the uninterrupted rule of right, but in this present age, when right and wrong muzzle their forces, is the foundation of divine nature. According to Brother Russell, in the gospel age when the devil is loosed they will make a man like Christ in glory, but when the devil is chained in the bottomless pit, during the so-called millennium, and Christ is judge, assisted by His saints in glory, they are only able to lift man to where Adam was at the beginning, and he sinned and fell the very first opportunity he had. If Elder Russell be right it seems to me that the angel had better let the devil alone for the sake of better results.

Now I take up his speech where he began and will follow him where he leads. He said that the second coming of Christ and the millennium are both revealed. Certainly we are both agreed on that, but the question is, What shall be done when the second coming of Christ occurs? What will be done in the millennium, that is the issue, not an issue as to whether there will be a millennium or whether there will be a second coming or not, but what will be done when it does take place? He said then in the next place that the second coming of Christ must precede the millennium. I gave you the Scriptural reasons in the first part of this speech why the second coming of Christ will not and cannot precede the millennium.

The second coming of Christ is made meaningless by the idea of people being rewarded at death. Who says the people are rewarded at death? The Bible teaches they will be rewarded at the second coming of Christ. Rev. xxii. 12, "My reward is with me, to give every man according as his works shall be." That is, at His coming. Then he tells us that Christ is to take out a little flock and that it is a false idea that he had to convert the world.

Well if we had to take just what he says about it, I suppose we would have the same idea, but let us see. Mark xvi. 15-16, Jesus said unto them: "Go ye into all the world." What, go into all the world? Elder Russell says, "It is just to take out a little flock here. Jesus, you have that thing wrong. I have established a theory here in Allegheny, Penn., in the United States of America, the most intelligent place in the world. Jesus, You are a back number; You have that thing wrong: I am teaching my people that You are only to take out a little flock, and You must not go contrary to me; I am Charles T. Russell of Allegheny, Penn." But Jesus said unto them: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." That is the way Elder Russell impresses on your minds that the Scripture is an interpolation, is spurious, because it does not suit his theory. But suppose we try again.

Matt. xxviii. 18-20. Jesus came and spake unto them saying: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations (not merely the little flock, but teach all nations)—baptizing them (that is, the thought) into the name of the Father and of the Son and of the Holy Spirit." There never have been but three sources of authority, and they are heaven, earth and hell. Jesus Christ, backed by the whole authority of heaven, and earth, told His disciples to go and teach all nations and baptize them. Any authority then that says the teachings of Jesus Christ is not for the world, not for all nations, came from hell, and not from earth or from God.

But I will follow his teaching just a little further on this same thought. I want to sap the foundation of that false idea so utterly out of your minds that it will never sprout again. Acts i. 8: Just a moment before Jesus Christ ascended to heaven He said after the Holy Ghost is come upon you, and you shall be witnesses unto My death in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." Immediately after that Jesus Christ ascended into heaven.

He told us quite a number of things about the Popes and the Cardinals and the Archbishops. We are not debating about Catholicism or about the Popes or the Cardinals or the Archbishops or anything of the kind. But the question is, what do the Scriptures teach? What is the teaching of the Word of God on this question? I am not interested in what Popes and Cardinals teach, but what does Jesus teach, what does Paul teach, what do Peter, James and John teach. He said the heathen mind today is more ready to receive the truth than some others who have heard it. What is the matter? Because the hearing mind is not too crowded with such false theories as my opponent and many other people are constantly teaching over this country. In this country it takes ten times as much preaching of the Gospel to preach the error out of the minds of the people as it does to preach the truth into their minds. When you go among the heathen with the Word of God the first important thing is to teach them that there is a God, and that Jesus Christ is His son, and get them convinced of that fact, and it takes but little trouble to show them what to do to be saved.

But he told us something about the Kingdom of God, and that the Kingdom of God was not yet set up. I will show you from the Word of God that it is. And I will show you the very day and the very hour of the day in which the Kingdom of God was set up here on this earth. Luke xii. 32: Jesus said to

His disciples: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom"—not this little flock here of Elder Russell's, but the little flock that Jesus was talking about more than 1800 years ago. It is your Father's good pleasure to give you the Kingdom. It was to be given to the disciples of Jesus Christ, but when was it to come? In the millennium or when? (Mark iv. 1). Jesus said unto them, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the Kingdom of God come with power. There is one of three things true. The Kingdom of God was there set up and come with power during the lifetime of those men that heard Jesus Christ make this statement, or some of them are living at the present time, or else Jesus Christ is mistaken. But we follow the records on down to the crucifixion of Jesus Christ. We find him dead on the cross. Mark xv. 43: "Joseph of Arimathea, an honorable counselor, which also waited for the Kingdom of God, came and went boldly unto Pilate and craved the body of Jesus." Notice this word, that he in common with others, was waiting for the Kingdom of God. Jesus said, when the power comes, the Kingdom will come. When was the power to come? Acts i. 8: "But ye shall receive power after the Holy Ghost is come upon you." When did the Holy Ghost come? He says in the fifth verse, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Then the power was to come in a few days after that. Acts ii. 1-4: "When the day was fully come (50 days after the resurrection of Jesus Christ, 53 days after His crucifixion) they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." At that time the multitudes came together, and the Spirit of God guided Peter to preach the Gospel; and Peter announced them the claims of Jesus Christ; and they asked what they should do, and they were told to repent and be baptized in the name of Jesus Christ for the remission of sins. And we find in the last verse of that chapter that the Lord added to the church daily such as should be saved. But is that the beginning? I turn your attention to Acts, xi., 15, when comparing the baptism of the Holy Spirit upon the Gentiles at the house of Cornelius with that of the Disciples of the Day of Pentecost, Peter says: "And as I began to speak the Holy Spirit fell on them (that is, on the Gentiles) as on us (the Jews) at the beginning." He points back to the Day of Pentecost as the beginning. What hour in the day was it? Peter tells us it was the third hour of the day. The third hour of the day, according to the way we count time, is 9 o'clock in the morning. Thus the kingdom of God had its beginning here on this earth as an actual institution at 9 o'clock in the morning on the Day of Pentecost. after the ascension and glorification of the Lord Jesus Christ; and from that time on the kingdom of God has been spoken of as in actual existence—not a future institution but a present institution—and I want to show you how utterly mistaken my opponent is in teaching that the kingdom of God is yet to be established.

In Col. i., 13, but a few years after the day of Pentecost, Paul says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son." There we find the kingdom in actual existence and people being translated into it. Heb., xii., 28, Paul says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." Rev., i., 9, John says: "I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ." The kingdom was established back there and people were in it. And Elder Russell's idea of the kingdom being a future institution, yet to be established, is as much out of harmony with the light of God's word as the light of an old-fashioned brass lamp would be out of harmony with the light of God in heaven.

But he tells us in his speech that the teaching was not done to convert the world, but merely to gather out a little flock, and the people were not saved now in the Gospel age by the Gospel; that is not the mission of the Gospel, further than to gather out the little flock. Romans, i., 16, Paul says: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul did not say the Gospel is a power, some power, or a part of a power, but he said it is the power of God unto salvation. And I want you to notice carefully that the Gospel is the one and only power that God puts forth to save the human family. I. Cor., i., 18, Paul says: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." Verses 21-24, "For after that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe, for the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." It pleased God by the foolishness of preaching to save them that believe, not the foolish preaching which you are continually hearing all over this country, but what man would designate as foolishness was the wisdom of God.

But he tells us that it is not the mission of the Gospel in this world to save. Let me see. I. Cor., xv., 1 to 4: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved; if ye keep in memory what I preached unto you, unless ye have believed in vain." So this Gospel is something that people are saved by.

But he tells us there are twelve hundred million of heathen today, who are in darkness, without hope and without God in the world. Why is this? Because the Gospel has not been carried unto them, and such preaching as he is doing is calculated to cause them to stay in darkness. But what about it at the present time? Acts xvii., 30, Paul says: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Go thou, is the Gospel of Christ, and preach the message of life and salvation: tell them in the language of the Word of God that God commands them to repent of their sins. But he tells us that there were six hundred million of heathen a century ago and that now there are twelve hundred million of them, and wants to know at that rate how long it would take to convert the heathen. "Why has there been such a marvelous increase in the number of heathen in the last century?" One reason is: for the last 40 years this theory that Elder Russell has hatched up in his brain has been presented to the human family, and they have become more or less indifferent to it—oh, well, they say, it does not matter, the heathen will have another opportunity, anyhow, and his theory is more responsible for that than anything on earth.

Then he said if the Lord was to judge the world in 24 hours He would have to judge 250,000 souls every second. He did not say so, but intimated that it would be utterly impossible for God to do that. Jesus says, in Mark xiv., 36, "That with God all things are possible." It is not with me whether it is impossible for God to judge the world or not, but the question with me is, will I be ready for that judgment, and will others be ready for that judgment? He wants us to keep in mind the heathen who have never heard the Gospel of Christ, but if you keep in mind the heathen that

have never heard the Gospel of Jesus Christ, what are you going around all over the country then teaching people that they will have another chance of salvation after this life, instead of going over there and teaching them the Gospel of Salvation, and encouraging them to be saved in this life? You are responsible for it.

But I will give you the teaching of God's word on this question of the heathen—a statement in the word of God that teaches what will become of them (Rom., ii., 14-15). "For when the gentiles (or heathen) which have not the law do by nature the things contained in the law, these, having not a law, are a law to them selves. Which show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another." In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel.

Then he tells us that Joel said: "After those days" (Joel ii.) after the Gospel Age, he says that God will pour out His spirit upon all flesh. In the second chapter of the Acts of the Apostles we find a fulfillment of this, beginning at the fourteenth verse: "But Peter, standing up with the eleven, lifted up his voice and said unto them, 'Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words, for these are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the Prophet Joel." And then he proceeded to quote the identical prophecy of Joel. This is too plain to be misunderstood. Peter says: "This is that which was spoken by the Prophet Joel." Transpose that sentence: "that which was spoken by the Prophet Joel is this," or, "this thing which you now see on the day of Pentecost is that which was spoken by the prophet Joel." And whatever construction you may put upon that prophecy in the third chapter of Joel, Peter tells us it was fulfilled on the day of Pentecost—not some time yet to come, but this is that, that which was spoken by the Prophet Joel is this, which those people saw there on the day of Pentecost.

Well, he said that I said I did not know when Christ was coming, and when the Millennial Age will be set up. Jesus said in Mark xiii., 33, that no man knows it, no, not even the angels of heaven. No man knows it. Does he know it? He is undertaking to tell you it is in 1914.

Pastor Russell in Rebuttal.

Pastor Russell said: Beginning with the last of our brother's obections,I note his statement respecting my statement, that he had said that he did not know when Christ was coming. My objection was a different one from that. He said Christ could not come until after the Millennium. I want to know how he knows that there is a definite time before Christ will come, and why the apostle said, "Even so, come Lord Jesus, quickly." And the apostle did not know about a Millennium to come first.

Our brother mentioned the passage in Romans, in which the apostle says the heathen, not having the law, are a law unto themselves. I remind you, dear friends, of what the apostle there is discussing. He is saying, you Jews have the Mosaic law and it did not save you, and likewise the heathen, while they have not got the Mosaic law, they have a law in their consciences, and they are condemned by the law of Moses, and then he winds up the argument by saying that "Every mouth must be stopped and the whole world stand guilty before God." And then he proceeds to show that neither could the Jew be released by keeping Moses' law, neither could the heathen be released by keeping th law of conscience. That the whole world must accept Christ because there is none other name under heaven among men whereby we must be saved.

The command to repent: "God hath commanded all men everywhere to repent, because He hath appointed a day in which He will judge the world." That is the reason He commanded them to repent, and until that day was appointed nobody was commanded to repent. That day was made sure when our Lord died. There could be no promise of a judgment of the world until the world first was released from the original judgment. The first judgment came by the disobedience of man, and reached every member of the race, and God could not conscientiously talk about another judgment of the world until He had provided a ransom, and Christ had given Himself a ransom for all. Paying the penalty for the first judgment, and then the apostle says, as a result of that "God now commandeth (He had not commanded before) all men everywhere to repent. Because He had appointed a day in which He will judge"—another judgment.

You and I are enjoying our share of that judgment, dear friends, if we have believed, if our eyes have seen and we have a responsibility for what we know. The whole world will have a judgment in due time. They have not yet come to a knowledge of the truth. You will remember what the apostle says in I. Timothy ii., 4: "God will have all men to be saved and to some to a knowledge of the truth." And so they will in due time, as he goes on to say: "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (I, Tim. ii., 5-6.) It must be testified in due time to every one, to experience his judgment, his trials, his responsibilities. If when he bears it understandingly, not merely with the outward ear, but with the ear of conscience, with the ear of understanding, if he then will sin wilfully against the Maker of Grace, the responsibility is upon himself. "The soul that sinneth it shall die, and be utterly destroyed from amongst the people." (Acts iii., 23.)

Ezek., xviii., 4-20. Our brother remarked awhile ago upon my misinterpreting a passage in Hebrew, which I have not time to go into elaborately and follow his error. The passage reads: "Christ will appear the second time without sin unto salvation." The brother was careful to say, "Come without a sin offering," But he did not quote "unto salvation." He is coming without a sin offering unto salvation. There is no mistake about that. He does not need to bring another sin offering. The apostle means He paid the sin offering. The one sin offering, once for all, which He paid at Calvary. It is "to be testified in due time." It is this testimony which is given to you and me now, but it is in due time provided for others. But the brother urges our Lord said, "Go teach all the nations." I reply yes, go with the message to all nations. He was making this contra-distinction to what He had previously said to them. He had said: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, for I am not sent, but until the lost sheep of the house of Israel." Matt. x., 5-6. But now, after He had finished with the house of Israel, and had gathered out of them the true Israel of God, now He gives the command for the remainder of the gospel age and tells them that they are not to be restrained in going to the Gentiles. Now the gospel may go to all the nations, but He tells them not to expect that all will receive it; but "he that hath an ear let him hear." Wherever you find a hearing ear pour in all you can. When you cannot find a hearing ear, go on. The Lord says: "Do not cast your pearls before swine." And there are many persons that are swinish.

Our brother remarks about the Greek texts again. I am sorry he does not seem to understand about these Greek texts. The Bible was written in Greek originally. There are no manuscripts earlier than the fourth century. The oldest two manuscripts are the Sinaitic and the Vatican, and these two oldest manuscripts are recognized by all scholars of the world as the most authentic and most reliable of manuscripts extant. These two old manuscripts are what we refer to Mark xvi., verse 9, to end of chapter, stating that this passage is not found in them. We are not repudiating anything from the

Word of God, but some things somebody wrote back after the fourth century we are not responsible for.

Our brother remarked that the righteous are to be rewarded at the resurrection, not at death. What does he do with the righteous before the resurrection? He says they are conscious. What are they doing? Where are they? God's method of reward is life. The Scriptures say they have no separate life apart from God. He says the wicked will be rewarded at the second coming of Christ, but his statement is quite contradictory. What are they doing in the meantime? Our brother tells us, as I understood him the other night, that they are being roasted in the meantime. If they are not being rewarded until the resurrection what are they doing before the time they are to be roasted? "The Lord knoweth how to preserve the unjust to the day of judgment to be punished." I stand by Peter. Not only does God know how, but He also will do it.

"The Lord shall be revealed in flaming fire, taking judgment." I have not time to go into details.

I remind you again, dear friends, that I will furnish a pamphlet containing a treatment of the word "Hell" from Genesis to Revelation and all these figurative passages also, and you are very welcome to one if you will send me a card at Allegheny, Pa.

I take this opportunity of saying that 37 adults were immersed this afternoon, in the Central Christian Church, this city, not baptized by water, for the remission of their sins, nor for entrance into the Kingdom of God, but as a witness before the brethren that they had already repented of sin, had already been justified in the blood of Christ and already consecrated their hearts and their lives, presenting their bodies, living sacrifices, and thus joining Christ in His death. (Rom. xii., 1.) They were baptized in water, in symbol of this.

Our brother remarks about the teaching of Papacy not concerning him, but I was trying to point it out, and I could not make it plain to him apparently, that the very teaching of papacy was the very same kind of teaching and error that he is making.

Papacy took the post-Millennial view, and was led into gross error. Our brother has taken the Post-Millennial view, and is being misled into gross error. I was trying to lead him from that, but apparently have not succeeded.

Our brother remarked about restitution, and does not see how we have taken it in the Dawn and elsewhere, about spiritual and earthly bodies. I remarked that during the Gospel age the Lord is holding forth a special invitation, an opportunity to a spiritual nature. He is selecting a mystery class, and that mystery class is the Church, invited to the Kingdom of Heaven.

There is a special blessing for the world in general, which it shall get by the way of restitution to that which was lost in Adam, redeemed by Jesus's death. But the Church, the mystery class, will not get restitution or earthly blessing, but will get the blessing of a spiritual nature in the heavenly kingdom. As the Apostle Peter declared: "There are given to us exceeding great and precious promises, that by these we might become partakers of the divine nature."

Elder White Replies.

Elder White replied: "Mr. Chairman, Ladies and Gentlemen—I am before you to make the closing speech of this debate. In 10 minutes this debate will be a thing of the past and Elder Russell and I are both agreed at least on one thing—that some day we will have to stand before the judgment seat of Christ and give an account of the way in which we have conducted ourselves in this debate. We are responsible for what we have said and you are responsible for what you have heard. I want to call your attention to that question of the mystery that our honorable Chairman first spoke of and Elder Russell undertook to show and utterly missed the point. I was just ready to speak of it when my time was called in the last speech. Elder Russell tells us that 'Christ in you, the hope of glory,' is the mystery. I will read from the word of God and see if he is mistaken.

"Col. i., 25, 27: 'Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfill the word of God; even the mystery which has been hid from ages and from generations, but now is made manifest to his saints to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.' Something had been hid back there, but was made manifest, now to the faithful. A mystery, Webster says, is something covered up; something hid. A revelation is a something uncovered. Then this prophecy of the blessing of the Gospel of Jesus Christ has not been made known to the people before the advent of Jesus Christ, but when Christ came into the world these things were come 'to who,' says Paul, 'God will make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.' The mystery was the things that had been kept hid in prophecy until they were fulfilled in Jesus Christ and the riches of the glory was Christ in them, the hope of glory. I believe I have shown them so that any person can understand it. He utterly failed to show you what the mystery is.

But he tells us that the Gentiles were not fit for the kingdom of God. (Acts x., 34-35.)

The first time that Peter preached the Gospel to the Gentiles he opened his mouth and said, "Of a truth, I perceive that God is no respecter of persons. But that in every nation he that feareth Him and worketh righteousness is accepted with Him." So the Bible teaches us that they will be accepted with God, when they fear God and work righteousness. Another point he called our attention to is Abraham's seed. (Gal. iii., 26-29.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is, therefore, neither Jew nor Greek, bound or free, male or female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and are heirs according to the promise."

If we want to be heirs according to the promise we must come into Christ, here in this life. Not in the life to come, but in this life. And then we are baptized into Christ.

Then he made a play of Heb. ix., 27-28. "Christ coming without a sin offering unto salvation." I insist that there can be no salvation without a sin offering, and Christ will come without a sin offering, consequently He will not come to save the human family at all, for if He did they could be saved without a sin offering.

Then he said he was not resposible for what somebody else had done to the Book of Mark in the fourth century, and some of his followers cheered. I would be ashamed to cheer any man preaching infidelity. The scholarship of the world denies that the latter part of the sixteenth chapter of Mark is spurious. The weight of the scholarship of the world is in favor of its being genuine Scripture. I asked him to meet me on the scholarship of the world on that question and he declined.

In this proposition this evening he even failed to tell us what the millennium is—or what it will be. He failed to tell us how people will be saved when the time comes. I introduced a number of strong Scriptural and clearly logical arguments to show you that Jesus Christ would not come until after the millennium; that the millennium was a resurrection of the spirit of the New Testament—Christianity. That people would live the Christian life so devotedly that there would be a long period of time of general resurrection of the spirit of New Testament Christianity, designated as a thousand years in the Word of God, which he is pleased to call a millennium. But the idea of there being a resurrection of bodies at the beginning of that period is not hinted at in the Word of the Living God. The general

resurrection takes place after that particular time; after that time the influence of the wicked people of the earth shall be revived; there will be a resurrection, so to speak, of the spirit of the old wicked characters of the apostolic age. The influence of the devil will be let loose again and he will go out to deceive the nations of the earth, again, for a time, and after a time the Lord will come, the living will be changed, the dead will be raised up, the saints will be taken off to heaven and immortal glory; the wicked will be cast off into the dark world of everlasting woe and misery. I have shown you from abundant Scriptures that the second coming of Christ, the general resurrection, the judgment, the reward of the faithful and the beginning of the punishment of the wicked, all takes place at one and the same time. He has utterly failed to meet me on these important Scriptural points. Let me beg of you, while it is called to-day, while you have time and opportunity, to hear the Word of the Son of God, obey His Gospel and be saved.

Elder Russell has been telling us time and again about people who do not have ears to hear, Christ says it is because they have closed their ears. He says, "He that believeth not shall be damned." If people then cannot hear when the Gospel is preached to them, and they are lost, God is responsible, and not the people, but Jesus says they will not hear. But you have opportunity to-day. God says, "Come unto Me, all ye ends of the earth, and be saved." Jesus says, "Come unto Me all that labor and are heavy laden and I will give you rest." He does not say, "You may come." The idea of this long visionary dream, something that Elder Russell is talking to you about, is not hinted at in the Word of the Living God. I offered to be one of his disciples and go back to Texas and teach his doctrine if he would show just one place in the Word of God that teaches it, and he has utterly failed to do so. And the reason he has utterly failed to do so is because it is not there. His cause has failed, not because of the weakness of the man but because of the cause. He is the strongest man, not only here, but in the world, on his side of the question, because he is the father of his side of the question. It did not originate with God; it did not originate in the Word of God. It originated in the mind of Elder Russell. Elder Charles T. Russell, of Allegheny, Pa He planned all of this theory, and in his imagination tried to make the Word of God prove the theory that he had planned out. Instead of making his first thought fit the Word of God he has undertaken to make the Word of God fit his thought, and he is utterly wrong, and I thank God to be a humble instrument in the hands of God to show the fallacy of his teaching and the true teaching of the Word of God and to ask the people to accept the Word of Jesus Christ in humble obedience in this life and be saved. For the Bible says: "He is the Author of eternal salvation to all them that obey Him." May God bless you, help you to accept Jesus Christ, be saved, in this life, and give you a happy home in heaven.

SATURDAY, FEBRUARY 29.

10:30 A. M.—Praise and Testimony Meeting.

3:00 P. M.—Discourse by Pilgrim Brother J. D. Wright. Subject: "Watch and Pray."

I HAVE two texts to announce, dear friends. The 26th chapter of Matthew and the 41st verse, read, "Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak."

Apparently a great many are willing to pray, but are not so willing to watch, strange as that may seem. I passed along one of the streets of this city a few days ago and noticed a sign on a church building, "Come in and pray and rest"—all of which was very good, but it would have been still better had the other part been there too, "Watch and pray." The fact, however, is, I think, a great many people do not seem to know just what to watch for, therefore they are not very particular to watch.

As a very appropriate reply to this statement of our Lord's, I want to read to you my second text, found in the first verse of the 2nd chapter of Habakkuk, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

There are several things to which I wish to call your attention in the short time I have this morning. Now notice the first part of this last text, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." It becomes necessary for all the Lord's people that they reach a point of decision in this matter of watching, as in a great many other matters. Of course in the beginning of the Lord's grace toward us, there is not so much necessity for decision. As the Apostle says, it is not of him that willeth, or of him that runneth, but it is of God that showeth mercy. The matter of opening up the truth to us, of opening up the Lord's grace to us, is not of ourselves. A man might seek, and search until he was blind and gray-haired, and until the day of his death, and if the Lord did not open the eyes of his understanding, he would never know the truth. This apparently accounts for the fact that the great mass of mankind today are yet in darkness. "Darkness covers the earth and gross darkness the people." The glorious time is coming when the knowledge of the Lord is to be made to fill the whole earth as the waters cover the sea. Then all the blind eyes shall be opened, and all the deaf ears shall be unstopped, and enlightenment shall come to all the families of the earth. So clear shall be the knowledge of the Lord at that time, the Prophet declares, that the wayfaring men, though fools, shall not err therein, —not that they might not, but that they shall not; they shall not make any mistake. But at the present time, the Lord is not opening the eyes of all; He does not open the eyes of some; He has opened the eyes of our understanding. So, if we have been accorded the great privilege that we now enjoy, why is it?—Not because we have been more brainy than all the rest of the human family, not because we have been so much better than all others, the Apostle says, "Were thou better than they?" By no means. But it is simply of God that we are in Christ Jesus, as the Apostle says. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is of God. So as I say, dear friends, it is not so much a necessity of willing in the matter in the beginning of our course, the Lord brings a great deal to our attention that surprises us. Why, we have been astonished to see what we have been led to see in the providences of God! Marvelous indeed is it that the Lord has opened the eyes of our understanding and permitted us to see the things we see and to hear the things that we hear. How greatly astonished we have all been in times past when these

things were first brought to our attention. Now, we are not surprised at anything that the Lord will do for us along that line. Thank God for that! Nevertheless, there comes a time in the experience of the Lord's people, when they must make a positive decision. When the Lord brings to the attention of His people His truth, the enlightenment, and opens the eyes of their understanding, and brings the matters of His truth squarely before them, so they can see the things we are now seeing, then it becomes a matter of decision for them to receive the truth into an honest and a good heart. I fear very much that there are some who are not doing that. Some seem to be content to receive the truth in a sort of an intellectual way, to believe it in a sort of an intellectual way, but so far as coming to any definite decision on the basis of that truth, as to whether or not they will be the Lord's, they do not seem to reach that point. They are content to use the Word of the Lord as a sort of a cudgel to overthrow the argument of the faith of some other one, or to beat down any opposition with which they might come into contact, but further than that they do not seem to have any use for the truth; they do not seem to get into the spirit of it. They need to get to the point where they will say unto themselves, "I will receive the word of truth into a good and honest heart." Then when once the truth is received, and one begins to be justified freely from all things through the forbearance of God, then there comes a time when the decision must be all the stronger, when they reach the point where they see what the Apostle saw and what he has urged us to see, and to act upon, when he said, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." There is a point, of course, where we have to make a decision; we must decide one way or the other, as it was said in olden times, "Choose ye this day whom you will serve; if the Lord be God serve Him, but if Baal be God, then serve him." So when we reach that point where we clearly appreciate the privilege that is presented to the Lord's people, when we hear the Apostle urging us to present our bodies a living sacrifice, there is a point where we must come to a decision, one way or the other; it may take a longer or shorter time; with some it has taken quite a long time for them, apparently, to appreciate the true situation. Some have stood there at the doorway of the narrow way that leadeth unto life, parlying with the matter, saying, Now I don't know if it is the best thing or not for me to do to enter this narrow way that leadeth unto life; there are hardships, there are dangers along the way; I think I will not undertake so dangerous a course. As they do not know just how the matter is, they do not fully appreciate the clearness of it. They may stand there quite a long while. I have found a good many of the Lord's dear people for years, perhaps justified, but hardly ready to take the step of consecration, lest having taken the course, they might make a failure of it, not appreciating the fact that God has promised grace sufficient for every time of need. When we see how great is God's grace, how great is His mercy, what a wonderful provision for them, if they will take the Lord and run patiently that He will withhold no good thing to them that walk uprightly, then it becomes a different thing altogether; they say, "Though the way is hard, though the way is difficult, though it promises me hardship as a good soldier for Jesus Christ, though when I look at my own self, at my failures and weaknesses, I know of course that I could not run in such a way; but since He has promised me grace, and to withhold no good thing from them that walk uprightly, I will take the cross and say, 'O Lord, I give myself to thee, it is all that I can do.'" So we must reach a decision.

But, dear friends, there is another decision, apparently, that we must make, as stated by the Prophet. He seems to be stating the matter for the Lord's people for the present time, as the text shows, "I will stand upon my watch." The Lord says, "Watch and pray." Now here is the word put in our mouths as to what we shall answer to that. We must, therefore, reach the decision where we will say in our hearts, if not in so many words, "I will stand upon my watch; I will set me upon the tower, and I will watch and see what He will say unto me." Now, a great many people do not seem ready to take such a step as that, or come to such a decision. At least there must be a great many of the Lord's dear people who have not reached that point. They are willing to pray, as stated awhile ago, but do not seem to be ready to watch; especially they do not seem to be ready to watch for the words of the Lord, and that you will notice from the consideration of the text is what we are counseled to watch for. "I will stand upon my watch, and will set myself upon the tower, and will watch to see what he will say unto me." This does not mean, to my understanding of the matter, that we are to watch to see if the Lord will say something to us that is not said in the Word of the Lord, to see whether He has something miraculous to say to us or not, to see whether or not we can hear some voice, clairaudient, or otherwise, speaking to us from heaven, and which is not in accordance with the Word of the Lord. There seems to be a great many people who are not satisfied if the Lord is not saying something to them along that line, in that way. They do not seem to be willing to dig down into the Word of the Lord to see what it says,—to watch His Word. They do not seem to be ready to do as the Lord said, when He said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." They do not seem to be ready to do as the noble Bereans did, for they searched the Scriptures daily to see whether these things be so, or to see what is God's will concerning us. They do not seem to be willing to do as the Apostle urges, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These expressions of the Lord's Word give us an idea of how we are to watch and for what we are to watch. Watch for His Word; watch for what He will say unto us, and what we shall answer when we are reproved by Him.

Now, dear friends, the more faithful of the Lord's people at this present time, and in fact during all the dispensations, no doubt, have been watching. This is, to my understanding, the attitude of all the Lord's faithful people, whether they have thought of it in so many words, whether they have thought of this passage as giving them any suggestion along this line, they, notwithstanding, have been watching; they have been wanting to know what His will concerning them is, and therefore they have been watching and studying to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, to the end that they may be able to give an answer to every man that asketh a reason for the hope that is within them, with meekness and fear. And it is because of this spirit of watchfulness dear Friends, that we gather here today; that we have had this feast of fat things which we have been enjoying now for almost a week. The same spirit of watchfulness has brought us together. We have been watching to see what the Lord will say unto us, and what He has said unto us.

I want to mention just a few things the Lord has been saying to us. There are many things in connection with God's great Plan of the Ages that have been said, that have rejoiced our hearts and refreshed our minds, during this convention—many of which of course I would not allude to now, but there are a few things which He has said to us in a fundamental way that have rejoiced our hearts and we began to search over again and look more earnestly into the Word of the Lord. For instance, He refers us back here to the first chapter of Genesis, and tells us how God origi-

nally made man. God made man in His own image, in the image of God created he them, male and female created He them, and He made them to have dominion over the fish of the sea and the fowl of the air, and over every thing that creepeth on the earth. But in the 8th Psalm, and quoted by the Apostle Paul in the 2nd chapter of Hebrews, we read "Thou madest him a little lower than the angels; though crownedst him with glory and honor, and didst set him over the works of thy hands." Now in these Scriptures, as in some others, we might refer to, there is set forth the fact that the Lord made man upright in the beginning, made him perfect, made him in His own image, pronounced him very good, as stated in the first chapter of Genesis. Then He tells us further that man did not remain in this condition, but he fell into sin, and he has been cursed with death; so the Apostle tells us in a few words that, by one man sin entered into the world and death by sin, and so death has passed upon all men, for that all have sinned; then he goes further and tells us that it is not His intention to leave man in such a condition as that into which he has fallen. When degradation, and death, and misery, and sin, were spread abroad in all their forms in the earth, it was not His purpose to leave man thus, but two thousand years after man had fallen into sin, God called Abraham out of Ur of the Chaldees and said, "In thee and in thy seed shall all the families of the earth be blessed." Then He reminds us further, in harmony with this wonderful promise, that nineteen hundred years ago He sent His Son into the world, that He, as the Apostle says, might give Himself a ransom for all, that He might taste death for every man. Then through the Apostle Peter He tells us again that by virtue of the ransom sacrifice that was given once for all, there are to be Times of Restitution of all things which God has spoken by the mouth of all His holy prophets since the world began. And then further He tells us through the Apostle James, according to the 15th chapter of Acts, when, referring to what the Apostle Peter had just said, "Simeon hath declared how that God did at the first visit the Gentiles, to take out of them a people for His name." He therefore says to us, through His Word, that He proposes to take out from amongst the Gentiles a people for His name. Though we have thought, with the great mass of mankind, and the great mass of Christians generally, that God from all time past, since man fell into sin, has been trying to get the whole world converted and taken out of the earth into heaven, He now informs us that was not His intention at all. Though He permitted us to get that idea, saying, as He did through His Son, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and lo, I am with you alway, even to the end of the world,"—though He had said that, yet, dear friends, we understand that He merely did so because He saw that that would be just exactly what the church would desire, just exactly what the church really did desire. You know how it was with you, and we have all had some experience along that line; that when the Lord began to open these glorious things to us, we thought of course the whole world would be glad to get such glorious good things as we had to tell them, and we wanted to go out and preach the Gospel to every creature. A dear brother up the river here at Portsmouth, when I was there a few months ago, said, "Brother Wright, when I began to see this glorious truth, especially that Jesus gave Himself a ransom for all, to be testified in due time, and how in times of restitution, God would restore all that was lost, it seemed good to me, and it is good yet, but it seemed so absolutely clear, I said, 'I can convert all of Portsmouth, and I am going to do it.' So, I started out to do that, but I did not convert very many." He learned the lesson in a very short time. But here we are, some nineteen hundred years from the time our Lord uttered the words, "Go and teach all nations," and there are fourteen hundred millions of people today, or nearly that, who have the idea yet that if they had about ten millions of money and a few years at their disposal they could convert the world. They do not seem to learn by experience. They do not seem to see that if the fourteen hundred millions of people now living on the earth were all converted, the world would not be converted by any means. The world will not be converted until the Lord has given them all an opportunity, or at least will be a great deal nearer to it then than now; and that the Lord has not been doing yet.

Well, the Lord has been permitting the Church thus to look at things and to have the experience, and try just as hard as she can, and you know the church has been trying for over a hundred years past especially. I believe it was in 1900 that I read the report of the American Statistical Association, and it stated that that century for missions that was closing at that time had brought from heathen lands into Christianity one million converts, and that was thought to be a wonderful showing. It was a banner century indeed for missions, as it was said. But the same report tells us that the number of heathen increased—not one, or eight, or ten millions, but **two hundred and fifty millions,** during the same length of time. It would seem that our Christian friends would reach the conclusion very soon that it was too late in the evening of this Gospel dispensation to bring the whole world to Him—especially since considerably more than nine-tenths of the human family have died in total ignorance of the only name given under heaven and among men whereby we must be saved, and who have gone clear beyond all possibility of being converted in the present time and under present conditions. It will require certainly a resurrection of the dead before all of those can have the opportunity that God has guaranteed to them.

So the Lord has told us how that during this present time, instead of trying to get the whole world converted, He is taking out of the Gentiles a people for His name; and this greatly rejoices our hearts, doesn't it, dear friends? We rejoice to hear the joyful sound. We are glad that God has thus opened our eyes and our ears that we might see and hear these glorious things of great joy, which we are made aware are ultimately to be brought to all the families of the earth.

But, dear friends, there is more than this. We are not only to watch for the encouraging signs, we are not only to watch for these wonderful things concerning God's Great Plan, so that we might rejoice therein, spend all our time rejoicing in the Word of His truth as it relates to the great Plan in general, but let us notice that our text informs us something further than that. "I will stand upon my watch, I will set me upon the tower." Let us remark here, dear friends, that it is not only necessary to stand on the watch, or to be watching, but we are to set ourselves upon the tower as well. If you will notice in the margin, the suggestion is offered, as the Hebrew seems to mean a fenced place,—a walled place, no doubt. In ancient times the cities had exceeding high walls, and at intervals on the walls, there were sometimes watchmen, watching for whatever might be approaching the city, whether it would be dangerous or otherwise. Well, it was necessary, therefore, for the watchman to get on the wall, to get on the tower, to place himself in position where he could see something if it did occur. He was not to hide himself down behind the wall, trembling lest some army might approach and thus that he might not see what he was supposed to be there watching for, but he was to stand on the tower where he could see. But now, some seem quite willing to watch in a sort of a way of their own idea of what watching may mean, so that they may crouch down behind the walls of Babylon and look with their faces towards the wall, perhaps, and see if they could see something. They could perhaps see something if it was on the inside of the wall, but that is not what we are to do. The Lord's dear

people that are going to be faithful are to stand on the watch as true watchmen. They are to get all the obstructions to their view under their feet; they are to stand upon the tower, to stand on the fenced place. If we have been fenced in with the various creeds, so that we cannot see any further than our creeds, then we had better get the creed under our feet; we had better stand on the wall, stand on the tower and watch. Not only will I stand upon my watch, and set me upon the tower, but I will watch. What for? What He will say unto me.

Now we have been noticing what the Lord has been saying to us in one respect, but we want to know what He has been saying to us in another respect. No doubt the Lord has been saying something unto us, and may be in our position and experience we have not been quite willing to recognize what the Lord has been saying. You know there are some like this; they are willing to watch for any encouragement they can find, or anything perhaps that will hit somebody else pretty hard, perhaps, and so I have noticed some persons when the speaker was speaking nudge someone at their side, or look at some other one, and perhaps say to their next door neighbor, Now did not that hit him just hard? Wasn't that the proper thing for him? Or, didn't he deserve that? That is good for him,—give it to him. Well, we are not to watch to see what reproof may come to somebody else, but let us watch and see what the Lord will say to us and what we will say in return. We want to watch for any reproof that the Lord may administer to us. Are we willing to have the Lord reprove us, dear friends? Some are quite willing to have others reproved, we have observed, and we used to be one of the class we are now observing. There is a class that reaches a point in their experience where they are not willing to acknowledge that there is anything whatsoever that could be construed as being wrong in connection with their experience. That is the class who think there are two special blessings of the Lord. The first one of justification and the second of sanctification. When you get the one you need the other, and when you get the other, why, you have all there is to get.

True, they affirm, as the Scriptures do, that they can grow in grace and knowledge, but this growth in grace really does not amount to very much to them. It amounts to about this in many cases, I am afraid: they become more and more fixed in their own view of what they have reached, and how impossible it is for them to do anything out of harmony with God's will; they become more and more convinced of the truth and security of their position. But in the proportion that they do, they have hedged themselves about so that they cannot be reproved; they will brook no approval; they will acknowledge no reproof. In the first place, they will acknowledge no wrong, therefore they cannot acknowledge any reproof as belonging to them. But, dear friends, that is a wrong attitude. It does not matter who we are, or what we are, or where we are. It does matter what the Lord's grace has done for us, if we have been justified freely by His grace, and consecrated wholly unto the Lord, and we have thought that we have gone so far with this matter that we have gotten rid of all sin, we still, dear friends, must be open to conviction of any wrong that we may thereafter commit, for, mark you this, that if we should happen in any way (no difference what our idea of the matter might be) to commit something that this Book says is wrong, we must set it down at once that we have done the wrong; it will not do for us to do as I have known some of these people to do,—and I believe there are a great many very dear people of the Lord amongst the class I have named; it will not do for anyone to say, as for instance, if he gets desperately angry with his brother to excuse the same, by saying, "I was righteously indignant; it was righteous indignation; you do not understand me, but the Lord does, and He knows that it is all right." Then there are a great many other things that may be excused in the same way. If we have hedged ourselves about with a fence so that we cannot acknowledge any wrong, why then of course anything that the Lord may say to us will not be considered as a reproof, and we will not, of course, take it as a reproof. On the contrary, we must be ready to acknowledge whatever reproof the Lord may administer. If I do anything that is out of harmony with His Word, I am to acknowledge it immediately; I am not to begin to excuse myself by saying that I have not sinned, for John tells us that if I take that course and say I have not sinned, that I make God a liar, and His truth is not in me. So, it is a very poor stand for one to take where he will try to charge God with lying. Rather we must be willing to allow every man to be a liar that God might be true, if it is necessary to do such a thing.

We would rather find ourselves in a false position than to charge that God has been false to His children. So, dear friends, we are to recognize that there may be necessity for reproof.

Let us notice the verse of a hymn. There is a beautiful hymn that we sometimes sing, that seems to me to be right to the point:

I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel
Of pride or fond desire;
To catch the wondering of my will,
And quench the kindling fire.

From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the loving heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

If to the right or left I stray,
That moment Lord reprove;
And let thy goodness chase away
All hindrance to thy love.
O! may the least omission pain
My well-instructed soul,
And send me to the blood again,
Which makes and keeps me whole.

Therefore, dear friends, if we are ready to recognize any sin we may commit, the better thing is to do as John says—"If we confess our sins, He is faithful and just to forgive us from our sins, and to cleanse us from all unrighteousness."

"I will stand upon my watch, I will set me upon the tower, and I will watch and see what He will say unto me and what I will answer when I am reproved." Not only is He to administer reproof, not only shall we find it necessary for Him to do so, but we should be anxious to have Him do so, as we have expressed many times in the lines of the beautiful hymn we have just read, "That moment, Lord, reprove?" Is that our attitude? Is that the desire of our hearts, that when we get out of the way in the least that we would desire and pray Him that moment, "Lord, reprove?" Dear friends, if we are not in that attitude, just how far away may the Lord permit us to go before we could not be reproved? We are not safe if we are in any other attitude. If we are ready and anxious for the Lord to administer His reproof to us when we step in the least from the straight line, the path that leads to everlasting life, if we are willing that He reprove us, why then, no doubt, we will not get nearly so far from the right path, but on the contrary, if we are trying always to find some excuse for the wrongs that we do commit, the Lord may sometimes of necessity allow us to drift quite far away, only to find that we have run ourselves

into the snares of the devil. It is much better to be obedient children, and not only obedient, but be ready to ask Him for whatever reproof may be necessary; and be assured of this, dear friends, that whatever the reproof might be, whatever course may be necessary, it will be done in love, and we should be ready, not only to ask for the reproof, but, so to speak, kiss the rod that administers the chastising.

Now, what are we going to say, if we have the wrong spirit, if we have hedged ourselves about so that we are not quite willing to acknowledge that we have done any wrong, or that we could do any wrong? Why, then, we will have perhaps something like this to say: "Now, I have been justified, and I have been sanctified so thoroughly so that I cannot sin, and, therefore, of course, it is out of the question for me to have done any wrong in this matter, or at this time, whatever others might do, however this might appear to others, however it might actually appear to my brethren, that I may have done wrong. I know I have not done wrong." If we begin to argue thus with the Lord, the Lord will allow us to go on in our own course until we have learned the lesson by experience. It is entirely better to take the Lord's way, and so the Lord suggests in our first text, "Watch and pray." We are not only to watch, but we are to pray.

In this matter of prayer, or in the act of praying, you know we always have somewhat to say unto Him. Now what are we going to say unto Him, when we are reproved. Though this passage has been used to quite an extent during this convention, I want to allude to it myself,—the 11th chapter of Luke, which is called the Lord's prayer. You will notice that it is not the Lord's prayer; this is our prayer, this is the prayer of the Church. But the Lord's prayer is found in the 17th chapter of John. This passage tells us to whom this prayer is given, and for whom it is given. Our Lord was praying at a certain place and when He ceased one of His disciples came to Him and said, "Lord teach us to pray, as John also taught his disciples to pray." Then He said, "When ye pray, say, 'Our Father who art in heaven,'" Let us note this was not given to the world; it was not given for the benefit of the world; it was not given as a form of prayer to be uttered by sinners when they come to the Lord and seek salvation; it was given to the disciples in answer to the request of one of them,—"Teach us to pray." It is, therefore, we understand, an instruction to the household of faith, and especially to the Lord's dear people in this present time. He gives us some instructions as to what to say to our heavenly Father, both when we are reproved and otherwise, whenever we have occasion to come to the throne of grace to obtain mercy and find grace in every time of need. No difference what the occasion may be that we come to our heavenly Father, the first few words of this passage seems to be quite proper. This, we understand, is an instruction as to how we should approach the great God of the universe. A great many would be quite willing to approach the Lord in prayer at stated times, but they would come, perhaps, in this way: They would say, "O God, thou great and terrible God"--they are thinking of a God that is situated away off in the Universe somewhere, so far away and so high and so lifted up that they would not dare to look unto him, so that they would bow their faces in the dust and cry, "unclean, unclean." The Lord's instruction here is not to that end, but He says, "When ye pray, say, 'Our Father who art in heaven, hallowed (or sacred) be thy name. Thy kingdom come, Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone that is indebted to us.'"

Now let us mark the first words of this passage: "Our Father who art in heaven." If we thus come to the Heavenly Father, we will come with a great deal more confidence of what our Lord is inculcating. He wants us to understand that we have been adopted into His family. It may be illustrated this way: There are in certain quarters a family of five, three children. Supposing this family has not had just the best of advantages in this present life, but has been poor and uneducated; they have not had the advantages of a Christian home or an education to any extent at all; and suppose the parents both die and leave the children as waifs among the lower classes of society, running the streets and doing whatever they please, and saying whatever they hear said, learning all sorts of things that were entirely better they had never learned. Suppose there are three, father, mother and one son, living in a better condition, who have had all sorts of advantages, who have education, religious training, etc. The father and mother of the home are considerate to one another; they love one another; the son has learned to love his parents, and they all love one another. They have, in short, a heavenly home; and there are few homes in this broad land of ours that answer to that description. They are the very picture of loveliness from start to finish. Suppose now this family has considered the matter, they have seen these little waifs roaming the streets of the city, and there is something about them that attracts. They say, now, suppose we adopt these little things into our family, they have no one to take care of them, they are just going to grow up in any sort of a way, and who can tell what their end may be. So they conclude to bring them into their home, adopt them into their family and train them as their own. Well, the little things are brought into the home and they are put through a course of training. The son is asked to give them instructions. After a little while, a little experience in the home, they seem to be quite out of harmony with all the rules of that home, they do not seem to love one another very much, they quarrel with one another, and they would not be very careful about their personal appearance. They would go out and play in the dirt and then come in all covered with mud and dirt, and would very soon be leaving their marks where they ought not to in the home; and their words to the elder son perhaps would not always be the best, and when they wanted anything from the father, instead of going to him and asking him for it, they would think of him as being so great a man that they would not perhaps dare to approach him, and instead of asking him for what they might want, they would steal it, or take it in such a way, or do without, or getting discouraged, perhaps they would run away.

But now the son is asked to give them a little instruction, to tell them what to do, so he says to them, When you need anything, when you are really in want of anything, you are to go to Father; you are to understand that he is your father as well as my father; though they might protest, and say he is not my father, and she is not my mother, our father and mother died; we have no father and mother. They cannot for the time comprehend the fact that they have been adopted into this new home, and the son's father and mother are their father and mother, and the son is their elder brother. They cannot appreciate that. But now they are to have instruction, and they are to be instructed that when they are in want of anything, they are to come to the father and say, Father, I want thus and so, or when they have done wrong, Father, I have done wrong, and I pray you to forgive me. They are to have instructions along this line, and the son is to give them such instructions. They finally come to realize the fact that they have a real home, that they have real parents, that they are really father and mother, and that they are going to look after them just as carefully, and even more so than their own father and mother that had left them several years ago.

So then, dear friends, the Lord's people at this present time are waifs from Father Adam's family; our father and mother died six thousand years ago and left mankind to roam the earth for six thousand years, and now at this end of the age, the Lord is taking out from among these a people and adopting them into His family, and He wants us to understand that Jesus is our Elder Brother and He wants us to further understand that God is our Heavenly Father, and that we are

to recognize Him as our Father and when we pray to say, "Our Father, which art in heaven, hallowed be thy name (sacred be thy name)." Dear friends, do we recognize God as our Father? Do we think of Him as being our Father, and we as being His children? You know sometimes if we do happen to do wrong, and especially if it was what we would recognize at that time as a grievous wrong, perhaps we might think we should not call upon the Father for a time; but grievous as the wrong may be, if we are really desirous of pleasing our God, if we are not desirous of casting away our confidence which has great recompense of reward, we should approach him, not as a great and terrible God, seeking vengeance, but we should approach Him as Father, and come willing to do as He instructs us to do, confessing our sins, knowing that He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness for as the Psalmist says, "Like as a father pittieth his children, so the Lord pittieth them that fear Him." And thus we are to come to Him recognizing Him as Father.

But there is another little thing said there. "Our Father which art in heaven, hallowed be thy name (sacred, consecrated be thy name)." Do we always have that sacred feeling when uttering the name of our Heavenly Father? I think I have heard the name of God used in a way that does not savor of sacredness, not only among those we hear out on the street, cursing God and using His name in common every-day street profanity—not that, but there is a flippant way of referring to our Heavenly Father, of using God's name. Maybe we have all been more or less guilty of doing that. I must confess that in times past I have done so, without thinking of just what it meant—using the Heavenly Father's name in a joke, for instance, or in a jest. "Sacred be thy name." If I should go along the street and hear any one using my wife's name in any such a way as I have heard some dear people of the Lord use God's name, I would feel that I had a right to be insulted. He that should touch her name, touches me; he might as well slap me in the face as to slap my wife in the face—and better do it. So, dear friends, let us hallow the name of God, "Hallowed be thy name," our Heavenly Father.

But not only so, we must come to the Father and recognize that He is the Father, and that His name is sacred, and we would not use it in vain in the least. And, dear friends, let us see if we cannot find a better way of using God's name than in the way I have heard it used so often. Let us use it as a sacred name. Why, He is the best friend we have in the Universe, and as we would not wound the feelings of our best earthly friend, of course we would not want to wound the feelings of our best heavenly friend; we would not do it intentionally, but there is a flippant sort of a way humanity will do such things without thinking. There are a great many people who do not seem to have any particular thought in the way of using the names of their friends.

"Hallowed be thy name. Thy kingdom come." When we begin to say things to our Heavenly Father, we are not only to say, "Our Father who art in heaven, hallowed be thy name," but He wants us to have something to say about His great plan for the world of mankind. He wants us to recognize what He purposes for mankind. God has promised to bless all the families of the earth, and because he has made such a promise, —or rather because He had such a great love for mankind,—He made that great promise written by John, "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him might not perish but have everlasting life." It was because God had such a great love for the world of mankind that He made that great promise to Abraham, and repeated it to Isaac, and confirmed it unto Jacob for a law, when He said, "In thee and in thy seed shall all the families of the earth be blessed." That meant that the time was coming some time or other that His kingdom would come, that His will would be done in earth as it was done in heaven. Now, He wants His children to recognize that fact; he wants them to recognize the fact that He has a blessing for those, for He is taking out from amongst the Gentiles a people for His name. A great many have entertained the idea of an election, as has been expressed by these words, "Lord, bless me and my wife and my son John and his wife, us four and no more—that is, our little clique, or our little class, or our little company, or those who think as we do. Some have an idea that is what the Lord is going to do. However, there are a great many different classes of persons who think that very thing. And there is another class that thinks of themselves along the same line, but how the Lord can be in accord with all of these without giving them all a blessing is pretty hard to say. The Lord does not want His people to get so exalted an opinion of themselves; they are to think no more highly of themselves than they ought to think, but to think soberly, and that would mean that, if the Lord is going to give me a blessing, if He is taking out of the Gentiles a people for His name, this should be an argument to me and to all the rest of the Lord's people that if He has done so great things for us, then He will also do great things for all the other families of the earth. And just so, we find, that the Lord here instructs us to pray, "Thy kingdom come, thy will be done in earth as it is done in heaven." He wants us to get the idea that He has a blessing for all the families of the earth. But then He goes another step farther and says, "Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread."

Our dear Brother Rutherford called attention to this a few days ago, and I will not speak particularly of it, but the next verse notice, "And forgive us our sins, for we forgive everyone that is indebted to us." Now, here the Lord lays down the rule, and as we said at the start, when speaking to whom this bit of instruction was given, it was not given to the world, but was given to the Lord's dear people, to those who want to know how to pray, to those whom the Lord is taking out from amongst the Gentiles as a people for His name. Now He recognized the fact, therefore, that these members would fall into transgression. He recognized there would be a necessity for their coming to the Father and saying, "Our Father, forgive us our sins." He knew that they were fallen human beings, members of Father Adam's race, and would therefore have necessity to repent of fresh transgressions, and He urges them to do this without fail and without hesitation. They are not to excuse themselves when they fall into transgression, but they are to come to the Lord and confess their sins, and find Him faithful and just to forgive their sins, and to cleanse them for all unrighteousness. But there is a condition which the Lord here names. Notice that in this sentence He states the position of the true disciple, of the truly faithful one. We forgive everyone that is indebted to us. Forgive us our trespasses, or forgive us our debts, for we forgive everyone that is indebted to us. But do we do that, dear friends? If we are faithful to our Heavenly Father, faithful to ourselves, faithful to the calling wherewith we are called, then we entertain the spirit of forgiveness. The Lord expresses it exactly right, of course, when He says, "We forgive everyone that is indebted to us." But notice the other way of looking at it as stated in the book of Matthew, sixth chapter, when the Lord is mentioning this same prayer, using slightly different words, "For if ye forgive men their trespasses, your Heavenly Father will forgive you. But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." So, if we have committed sins against the Heavenly Father, and at the same time some brother or sister has committed sins against us—as for instance, I have sinned against my brother or sister, or vice versa, if my brother or sister has sinned against me, and I have not the spirit of forgiveness, and will not entertain the spirit of forgiveness, and have committed sins against my Heavenly

Father, just what is it that my Heavenly Father will do for me? What can I expect Him to do for me according to the statement. He will forgive me just as I am disposed to forgive, and if I am not disposed to forgive, why then, He will not forgive me. So then, we are to recognize that condition, that if we would have forgiveness for our own transgressions, then we must be willing to forgive. It is not that we are to forgive everybody that may transgress against us whether they want to be forgiven or not; that is not the way the Lord forgives; He forgives those that turn from the error of their ways, that turn from their transgressions, that cease to do evil and learn to do well, and ask His forgiveness. Then He will freely forgive. He is faithful and just to forgive, and to cleanse us from all unrighteousness. And so we are to copy our Heavenly Father in that respect, just so far as we can, and be always ready, anxious and willing to forgive, just as soon as forgiveness is asked.

So now, we understand that is somewhat the way we are to answer our Heavenly Father. "I will stand upon my watch; I will set me upon the tower, and I will watch to see what He will say to me, and what I shall answer when I am reproved."

Now are we reproved, have we fallen into transgression, have we done things that are out of harmony with the explicit statements of the Word of God, and therefore are sins necessary to be repented of? Then the necessary thing for us to do is to repent, confess our sins, and recognize the fact that He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Now, if we do that, then certainly He will cleanse us.

May the Lord's blessing be on us all, as we thus seek to be faithful to Him, to stand on our watch, to set ourselves upon the tower, and watch to see what He will say to us, and what we shall answer when we are reproved.

Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning us. Amen.

SUNDAY, MARCH 1.

10:30 A. M.—Discourse by Brother A. E. Williamson. Subject: "A Special Promise To Christ."

THE text which is the basis for our subject this morning is a part of the sixth verse of the forty-second chapter of Isaiah: "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee."

I have only read a part of this verse, as I desire to emphasize a wrong course pursued by many who are not careful students of the Word of God —who take a little piece of the Scriptures and seek to find in that little the basis for a theory which could not be upheld if the entire text and its surroundings were taken into consideration.

The Apostle Paul, in writing his second letter to Timothy, second chapter, verse 15, lays down the principle for proper investigation of the Scriptures: **"Study** to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth." There are two respects in which we may fulfill this injunction, and "rightly divide" the Scriptures. (1) With respect to times and seasons. We recognize that the Lord has marked off certain grand divisions of human history, in each of which divisions certain specified works are being carried on, and with respect to which very clear and explicit statements of Scripture give us information. To apply these texts indiscriminately to all the divisions of time, or to force their application wholly to one division of time, would leave the Bible a tangled mass of incomprehensible statements. We speak of the "Antediluvian age," "the Patriarchal age," "the Jewish age," "the Gospel age," "the Millennial age," etc., and recognize each period as being described by distinct sets of Scriptures, the process of attaching each set to its appropriate period being the fulfilment of Paul's exhortation. (2) With respect to persons and classes. If we were to apply all the Scriptures to the whole world indiscriminately, or if we were to insist upon an application to one class of every passage, we would have a woful mixture of no possible benefit to us in our study respecting God's purposes. We rightly divide the word of truth by applying the passages in their proper places, either to the world of mankind in general, when their character requires such an application; or to a special class, when the clear understanding of the Scripture necessitates; and sometimes to a single person, when good sense could be made only by such an application. For instance, we note the Lord's utterance, "No man cometh unto me except the Father, which sent me, **draw him,"** (John 6:44) and perceiving therein an element of the doctrine of election we apply the passage to the Gospel age, in which God is selecting the Church; but when we read again, in John 12:32, "And I, if I be lifted up, will **draw all men** unto me," we recognize a clear contradiction unless we rightly divide the Word, and apply the latter passage to the Millennial age, in which the Church shall "bless all the families of the earth."

I have seen this passage which we are to consider this morning placed upon mottoes and hung upon the walls of homes, and have known of persons exclaiming respecting it, "Isn't that a precious statement? I think God must have written that just for me!" And, quite to the contrary of their thought, it was not written for them at all. When we come to carefully examine the passage we shall find that it has no general application, it was not intended to be taken into the mouths of many, but was written for the comfort of and refreshment of just **one, single person,** and that person is **Christ!**

To carry out another principle of proper study of the Scriptures (which should never be neglected, if we would know the whole truth) let us examine the context of this passage, and see what it proves. And that we may not miss any point, let us begin at the first verse of the chapter.

Vs. 1. "Behold my servant, whom I uphold; mine elect, in whom my soul delighted; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." Do you know of any one who would think of applying that passage lightly to himself? No, I think not, for it is clearly recognized that the person spoken of is no less a personage than Christ himself. Note the significance of the expressions.

"Behold my servant." Here the Father refers to His Son as His servant. There is nothing derogatory in this appellation. The Apostle made use of a similar expression in discussing our Redeemer's earthly mission in Phil. 2:5-8. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." (Here we note that the Authorized Version contains a contradictory statement, for, taking these two verses as they stand there, the Apostle is exhorting Christian people to have the same disposition as Christ who had not thought it a robbery to place Himself on an equality with God—a manifest impropriety, something which could by no means be urged as a proper attitude for Christians to take. Evidently the Diaglott rendering is much better: "Who, though being in God's form, yet did not meditate a usurpation to be

like God." He did not aspire unwarrantedly to place himself on equality with God, his Father, as did Lucifer, the son of the morning, who had said, "I will be like the Most High; I will place my throne above the stars of God." Quite to the contrary of this our Lord took the position of humility, which lesson the apostle is here seeking to inculcate in us; as the verses go on to state. **"But** (instead of exalting himself) made himself of no reputation, and took upon him the form of a **servant"**—this is the world that our text in Isa. 42 uses—"a servant"—He had come to serve the Father in the work of redemption He had been given to perform—"and was made in the likeness of men. And being found in fashion as a man he humbled himself, and became **obedient"**—that was the office of a servant; not to exalt himself, but to humble himself; not to dictate, but to be obedient; and to what extent?—"obedient unto death," and then to the most degraded form of death that could have been endured—"even the death of the cross!" What marvelous devotion and faithfulness on the part of the servant God had chosen!

"Mine elect." God had elected this servant—the office had not been undertaken without divine warrant. It would not have been appropriate for the Son to have proposed it. Had the scheme of redemption been produced wholly in the mind of the Son, in antagonism to any purpose of the Father respecting the world's blessing, it never could have taken place. The Father originated it; the Son was the glorious agent, and servant, in carrying it out. And so we have the testimony of the Apostle, in Heb. 5:4, 5: "And no man taketh this honor unto himself, but he that was called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my son; this day have I begotten thee." He did not glorify or honor Himself to take the office of high priest, but the Father elected Him to it, and having done so the Son properly appreciated the privilege, and grasped the opportunity open before Him.

Incidentally, we may remark that the phrase, "in whom my soul delighteth" is a translation from the Hebrew of the same phrase which is translated in the New Testament from the Greek, "in whom I am well pleased," the words of approval used by the Father respecting His Son upon two occasions, first, at His baptism of John in Jordan, and second, on the Mount of Transfiguration. (Matt. 3:17; 17:3.)

"I will put my spirit upon him." Here we have a reference to the experience which was symbolized in our Lord's case by the descent of the dove, lighting upon Him, at the time of His baptism. John, the Apostle, speaking of the bestowal of the Spirit upon our Lord, declares, "God gave not the spirit unto him by measure." (John xxx, 3:34.) God's spirit was bestowed, so that in all its fulness it should powerfully equip the Servant for the accomplishment of the work He had come into the world to perform.

"He shall bring forth judgment to the Gentiles." Not a judgment of vindictiveness, which should overawe mankind, and emphasize divine anger against the weaknesses and imperfections of the human race—not a judgment of condemnation, but a judgment such as Jesus came into the world to provide for mankind—a new judgment, which would release them from the Adamic condemnation, and give them the privileges of salvation—the judgment referred to by Isaiah 26:9, "When thy **judgments** are abroad in the earth the inhabitants of the world will **learn righteousness."** Leeser's rendering of the passage is much more clear: "He shall bring forth **justice** to the **nations."** Justice? Yes. In the Garden of Eden a perfect man had been created, fully capable of fulfilling the divine law. Adam exercised his right of choice, and deliberately sinned against that law, and divine justice sentenced him, and all his race, to the condition of death. In God's due time Jesus Christ came—a perfect offset and ransomer for the original sinner, and He provided in His sacrifice upon Calvary the merit which would make it possible for God to fulfill Paul's words, "That he might be just, and yet be the **justifier** of every one that believeth in Jesus." (Rom. 3:26.) In fulfillment of the great redemption plan God's Servant will testify to the nations the fact that Justice consents to their freedom from the original condemnation, because that Servant provided an offset for the just penalty in His own sacrifice at Calvary. If but one person, redeemed through Christ, were left in the tomb at the day of Judgment, and given no opportunity to attain life eternal through obedience to the Millennial Government, then Justice would be violated—it would be in the position of receiving the payment of the penalty twice—once by the offering of Christ, in whose sacrifice every member of the human race shares, and once by the continued death of the sinner permitted to remain in the grave. Love having provided the redemption, Justice gives hearty assent, and approves the arrangement that one full, fair, impartial opportunity for eternal life shall be given to every human being who lost his life through the original condemnation, spoken in the Garden. Leeser's translation says, "to the nations." Already one nation has participated in this great favor—that "chosen generation, royal priesthood, **holy nation,** peculiar people," —the Church—which the Lord is selecting during this Gospel age (1 Pet. 2:9), but Isaiah's words are applicable, not merely to one nation, but to all nations—for "His dominion shall be from sea to sea, and from the river unto the ends of the earth." (Psa. 72:8.)

Vs. 2. "He shall not cry, nor lift up, nor cause his voice to be heard in the street." This verse emphasizes the humility of our Redeemer. He did not come into the world to bombastically declare His identity, and to attract the attention of all mankind to Himself. He came to accomplish one single object, and He did it—**to die** on behalf of the condemned race of humanity! Throughout His whole course He turned neither to the right nor to the left—His energies were bent upon the one thing. A due time would come when He should be highly exalted, and sit down with the Father in His throne, waiting the time when all enemies should be brought to His footstool, but that time was not while He was here on earth, in the state of humility.

A symbolical application of this verse might be mentioned. Thinking of a city, in symbolical terms as a government, the streets of a city would represent the various divisions of that government. There does exist at the present time a great evil government, controlled by the Adversary, the god of this present evil world (2 Cor. 4:4), and the various governments of the present time, existing under the Adversary, are the streets of Satan's city. Our Lord would not lift **up His voice in** these streets—He would not ally Himself with the present evil governments; He would not ask co-operation from them in the work He was performing, and He would render no co-operation to them in anything they might undertake. As He declared to Pilate, "My Kingdom is not of this world." He waits until the due time to fulfill the prophecy, when these evil kingdoms, the streets of this evil city, will be gathered together, crushed to pieces, ground to powder, that there shall be no place for them any more, and then His own Kingdom, "cut out of the mountain without hands" (without the interference of human ingenuity in its construction, but created by divine power), shall be established in the earth for the enlightenment and blessing of all the world. (John 18:36; Dan. 2:34, 35, 44.)

Vs. 3. "A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth." This verse emphasizes the tender, loving compassion of our Lord. While, on several occasions He thundered just condemnations against the self-righteous Pharisees, calling them "whited sepulchres, full of dead men's bones," He manifested the spirit of deep compassion upon the multitude, who were "as sheep without a shepherd." (Matt. 9:36.) He stretched out His tender hand, and lifted up the broken reed, about to fall from its stock, and bound it up with the splints and bandages of living kindness, that the sap might again flow through the almost severed parts,

and that there might at length be a sufficiency of strength that it might stand alone.

You remember the incident of our Lord passing through Samaria, and being refused entertainment by the villagers because he would not stay with them, and perform miracles. You recall the untempered zeal of those two sons of thunder, James and John, who in their excess of zeal cried out, "Lord, shall we call down fire from heaven, and destroy these men and their city?" Our Lord's tender compassion was evidenced by His gentle rebuke: "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them." (Luke, 9:52-56.) He would do no injury to the bruised reed.

Leeser renders the "smoking flax" more clearly. He says, "A dimly burning wick will he not quench." The thought is very suggestive—a flickering little light, just about to go out—one rough blast of wind extinguishes it entirely; but tender compassion would shield it with loving care, putting its arms about the almost extinguished light, until it had taken a stronger hold upon the wick, and was better able to illuminate those who were about. You remember Peter's experience. Zealous, impulsive Peter, always the first to assert himself —when the Lord said, on the night of the last supper, "This night ye shall all be offended because of me," Peter was the first to cry out, "Lord, though all men forsake thee, yet will not I!" But when the test came, poor Peter was overwhelmed. With oaths and cursings he denied his Master, and declared, "I know not the man." What did the Lord do? Did He launch out in indignant reproach, and railing? Did He give utterance to any such expression as, "Thou renegade, depart from me; thou shalt have no share in my service further; thou art wholly unworthy to be my apostle! Get thee hence!" Was there any such attitude on the Lord's part? Oh, no, no, indeed! The record is very brief, but so pathetic: "The Lord turned, and **looked upon Peter!**" That was all. And can we not imagine the tenderness, and the pathos, and the sorrow, commingling in that one long look into Peter's eyes, after that sad denial? Peter was so overcome by the Lord's compassionate look that the record goes on, "Peter went out, and wept bitterly." The Lord had seen the little flickering light in Peter's wick, and instead of permitting the rude blast of condemnation and vindictive reproof to strike him, and extinguish Peter's light forever, the Lord put His arm about the little light, shielding it from the storm, until Peter took a stronger hold upon his foundations, and became, through his experience, a wiser disciple, and eventually was able to let his light shine forth to such good effect that he illuminated many in his testimony afterwards.

Vs. 4. "He shall not fail, nor be discouraged, till he have set justice in the earth; and the isles wait for his law." Here is emphasized the confidence of the Lord. He had suffered and died; and been raised to glory, honor and immortality with the Father; and yet eighteen hundred and more years have passed without the glorious completeness of His work being manifest to all the world. Shall He be dismayed? Shall He become overwhelmed with the thought of possible disappointment? Nay, verily. He knows the Father's purposes, and He patiently and confidently waits, until the due time that God has appointed, when the world shall know that the Kingdom long promised is at last being set up and the time has arrived for every knee to bow and every tongue to confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:9, 10.) The time for the permission of evil has been a long one, and only one in the glorious position of our Redeemer could see the end afar off, and realize that every feature of the divine purpose was being fulfilled, even in the afflictions still permitted the human race in the meantime, until they had learned enough of evil by practical association, and would be ready for the grand contrast, when righteousness should be exalted before the people, and the knowledge of the Lord should cover the earth, as the waters cover the sea. (Isa. 11:9.)

These verses which we have examined have outlined the characteristics of the great Servant whom the Father had appointed to bring blessing to mankind. And now, to that Servant, the Father proposes to make a promise—a promise so important in its bearing that He does not proceed to mention it immediately, but prefaces it by calling attention to the most wonderful works that He had ever before performed; as though He would emphasize these works as a guarantee that the promise now about to be made would be as completely performed as had been the other works. Evidently, with such a preface, the promise itself must be a very important one? And the preface is found in

Vs. 5. "Thus saith God the Lord; he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:" This great God, who doeth all these wondrous works, calls upon them to witness that He is about to perform another great work in the making and keeping of a promise! And the promise is this:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee."

Shall any of us consider, now, that that promise is to be lightly taken into the mind and expressed by the tongue? I am sure we will not.

But some one may say, Why should the Father make a promise to Christ? What special conditions made it necessary for Him? Was He not perfect, "holy, harmless, undefiled, separate from sinners?" Was He not perfectly able to provide a ransom for the world? Yes, to all these questions. Then why the promise? Because He had come into the world to redeem twenty thousand million precious souls, members of a dead human race. Because, in the undertaking of such a redemptive work He needed (not the making up of some deficiency so as to make His sacrifice complete and perfect) but the mental encouragement afforded by the realization that the sympathetic interest of His Father was with Him, and that in all His experiences He would be considering His Son, and appreciating His difficulties to the end. It was a mental comfort and help to Him in the performance of His great work of sacrifice.

Let us note four classes of experiences of the Redeemer, which made it appropriate that this promise should have been given.

First, the attitude of the Jewish nation toward Him as Messiah. They had been expecting a great King. In all their reading of the prophecies they had been overlooking the statements respecting humiliation and affliction, and had laid stress upon those respecting exaltation and power. They expected to see a monarch, riding forth in royal robes to battle and conquer great armies following Him, generals, ambassadors and statesmen surrounding Him; glittering armour, prancing steeds, flying banners—everything to emphasize the Conqueror. And what did they see? A poor Nazarene, from the humble home of a carpenter; the consort of the toiling classes; instead of armies in battle array, He was followed by the humble and the ignorant of the people; instead of statesmen and generals. He was surrounded by twelve fishermen, from the shores of Galilee. What wonder that Isaiah pictured prophetically the attitude of the people, when he declares (Chapter 53:2-4). "He hath no form nor commliness, and when we shall see Him there is no beauty that we should desire Him. [No material beauty, no attractiveness from the standpoint of a king, a ruler. I am certain that our beloved Redeemer was the most beautiful man that ever trod the earth, but His was the grace and beauty of perfection, which has no attraction for those who were merely looking for an earthly king.] He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we **hid as it were our faces from Him;** He was despised and we esteemed

Him not. . . . We did esteem Him stricken, smitten of God, and afflicted."

When we think of the fulfillment of this graphic picture respecting the attitude of the people, surely we may feel that the promise of our text was needed by our Lord: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee!"

The second experience was in connection with the Master's work. Day by day, as He trod Palestine's streets and lanes and hillsides He was blessing and comforting the people. Many pressed upon Him for physicial healing, and the Lord gave according to their needs. The record is given several times, "Virtue went out of him, and healed them all." (Luke 6:19.) And this word "virtue" does not refer to a mental or a moral quality, but a physical one—vigor, vitality—His life! In the most literal sense He was laying down His life for the people, not waiting until He should reach Calvary before making His sacrifice. Day by day He was giving of His energy to temporarily supply existence to the poor creatures about Him—and **He did not get it back!** It was not miraculously returned to him, it was sacrificed, and completely given. So absolutely was this the case, that when, three and a half years after the beginning of His ministry, He came to Calvary, the perfect Man was so devoid of vigor that He could not bear His own cross, and it was necessary to call in a man from the country, Simon the Cyrenian, with the weight of four thousand years of imperfections upon his shoulders, to bear the cross for Him.

Surely we may feel that with such a physical experience constantly encountered our Lord needed the promise, "I the Lord have called thee in righteousness, and will keep thee."

But far more searching and trying than either of these must have been the third experience. Notwithstanding the fact that the disciples had been chosen as the most humble and zealous that could be found —the best associates for the Master that were possible to secure—yet in many of His experiences it was clearly evident that they could not sympathize with His exalted attitude of consecration. His fine, perfect mind, uttering sentiments perfectly in accord with His mission, could not find complete reflection in their coarser, weakened minds; and hence they many times failed to appreciate His trials, and therefore could not comfort Him or solace Him as He needed. We recall Peter's attitude again. Shortly after that clear testimony which He gave respecting the Messiahship of Jesus: "Thou art the Christ, the Son of the living God;" when Jesus began to tell the disciples of the things He must suffer at Jerusalem, Peter was at once aroused to dissuade the Lord from any such course: "Be it far from thee, Lord; this shall not be unto thee." (Matt. 16:16-22.) And so, when our loving Savior needed refreshment and encouragement He went not even to His beloved disciples, but the record informs us, in plain, touching language, "He went up into a mountain, apart,— to pray!" And there, in the refreshing communion with His heavenly Father, may we not suppose that some such words as our text suggests were given to Him to encourage Him? "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee."

And then came the last, the most tragic, of all His experiences—the Garden of Gethsemane. All the records we have of those bitter hours are very impressive, but I think the most significant one is that contained in the Apostle's Letter to the Hebrews (5:7): "Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears unto him who was able to save him from death; and was heard in that he feared." From a casual reading of this verse it is incomprehensible. Did Jesus pray to be released from His death-covenant, for the fulfillment of which He had come into the world, and respecting which He had said, "I have a baptism to be baptized with, and how am I straightened until it be accomplished?" And if He did so pray, did God hear and answer that prayer, as the text implies? Both these suggestions seen unreasonable. But the true explanation of the language is not seen until we perceive the connections by examining the context. We have already examined, at the beginning of our discussion, verses 4 and 5 of this chapter, where the Apostle shows that Christ was the antitype of Aaron, the high priest of the Jewish arrangement in connection with the Tabernacle service in the wilderness. When we examine Aaron's typical office we begin to see the significance of this mysterious verse. You who have studied "Tabernacle Shadows of Better Sacrifices" will remember what occurred on the typical Day of Atonement, in the Jewish arrangement. The high priest, clothed with the linen garments of sacrifice, appeared in the "Court," and slew a bullock, and after placing certain portions of the body upon the "Great Altar" there he took a portion of the blood in a vessel and carried it into the first compartment of the Tabernacle proper, the "Holy." Then, walking from the "Door" of the "Holy" he approached the "Vail" which divided the Tabernacle in two parts, and separated the "Holy" from the "Most Holy." Reaching this "Vail," the high priest stooped down, and attempted to lift up the extremely heavy curtain, and to go underneath into the "Most Holy," where the blood was to be offered. Just at the moment that the high priest was stooping underneath the curtain—God pronounced a judgment respecting his faithfulness in performing the various details of the sacrifice. If in any respect the work had been improperly performed Aaron would have been permitted to go no further—he would have died by the condemnatory judgment of God, as a sinner. But if he had faithfully carried out the details of the sacrifice up to this point, the judgment was favorable, and the high priest was permitted to pass beyond the "Vail" and to enter the presence of Jehovah himself, represented by the Shekinah glory between the cherubim upon the Ark of the Covenant, where he sprinkled the blood upon the Mercy Seat, and accomplished the first part of the atonement.

Then the high priest returned to the "Court." and performed a sacrifice, exactly similar, with a goat. He slew it, placed certain portions on the great altar, took a part of the blood, and went from the first to the second vail—stooped down, to go under the second vail and in that moment experienced a second judgment, favorable or unfavorable, depending upon faithfulness or unfaithfulness in carrying out the sacrifice. If unfaithful, the sentence would have been death, and the sacrifice would not have been complete. If faithful, the high priest proceeded, and entering the "Most Holy" completed the atonement by sprinkling the blood of the goat upon the Mercy Seat. Then, emerging from the Tabernacle in the garments of glory and beauty, the official high priestly raiment, he lifted up his hands, and pronounced the high priestly blessing upon all the waiting people, assuring them of acceptance in God's presence for another year.

In this solemn type we have a picture of the work to be performed by the antitypical high priest—Christ. When our Redeemer came to John in Jordan, for baptism in water, symbolizing his consecration unto death, he fulfilled the type of Aaron slaying the bullock on the Day of Atonement. From the moment of consecration our Lord was dead, as a human being. His humanity was laid upon the altar, and it must be thoroughly consumed as a sacrifice. The carrying of the blood in the vessel from first to second vail represented our Lord, as a new creature, carrying His life in His hands, for consecration to Calvary. The blood being in a vessel represented a **sacrificed** life—a life that could not be taken back. Just as it was impossible for the typical high priest to take that blood back to the Court, and introduce it again into the sacrificed animal, and bid it arise from the altar, so it was impossible for our Lord to have recalled His consecra-

tion, after it was made, and to return again to possession of His human existence—it was sacrificed, and must be offered as such until death; otherwise sin would have been imputed to our perfect Master, and death as a sinner would have resulted. As the high priest approached the second vail, and stooped down to crawl beneath it, he represented the antitypical High Priest approaching the tomb, and stooping down to the death condition—"humbling himself unto death, even the death of the Cross." It was just at this point, when our Lord reached the vail representing death, that the experience in Gethsemane took place. Looking back to the type, He could well realize that He, as the Antitype, was about to undergo a most solemn investigative judgment. There must be a determination on the part of His Father as to whether He had fulfilled His covenant, and carried out His priestly work faithfully or not. And while He should be lying beneath the vail, in the tomb, God would determine whether or not He should come forth from that condition, on the other side the vail, in the glorious spiritual conditions of the resurrection. As our Master realized this, and took hold upon the significance of the possibility of an adverse judgment, which would have condemned Him to an eternal death, as a sinner, rather than a sacrificial death as a priest, and ransomer, then it was that He "offered up prayers and supplications, with strong cryings and tears unto him who was **able to save Him from DEATH**"—what kind of death? The death of the Cross? Nay, verily! The eternal death which would have been His portion had He proven in any degree unfaithful, because, being perfect, any failure would have implied wilfulness in sin, which could have no forgiveness. And Paul adds, "He was heard"—His prayer was answered; He received the assurance that He was performing His work satisfactorily, and that His death would be accepted from the sacrificial standpoint. Luke (22:43) is representing as saying, "There appeared an angel unto him from heaven, strengthening him," and while there is a doubt cast upon the authenticity of this verse may we not surely believe that divine providence did take some means, in that awful trial, to communicate a special message of strength and encouragement? May we not feel perfectly certain that in some sense the refreshment of our text was given to the Father's faithful Servant,—"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee." And so He went forth from that supreme trial—the strongest of all the participants in those last scenes; so that even when, on the way to Calvary, He met the women of Jerusalem weeping for Him, He was able to minister comfort to their breaking hearts: "Daughters of Jerusalem, weep not for me, but for yourselves and for your children," and in the final moment, just before life was extinct upon the Cross, to say, with fullness of confidence, respecting His having completed His work, "It is finished!"—the Servant's sacrifice was accomplished.

The then remainder of the context was possible of fulfillment—I will "give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This was what He died for. He had become God's servant in order that He might accomplish "times of restitution" for "all the families of the earth," and the ultimate object in giving Him the promise of our text was that He might be strengthened and encouraged until the great work involved in His office of Servant had been gloriously fulfilled.

The Secondary Application.

And now, dear friends, there is another feature of this subject which must be considered, or the matter would be left incomplete and unsatisfactory.

At the beginning we emphasized as strongly as possible the thought that this text applies to but one single individual—no one but Christ has any share in it whatsoever. Now we wish to call your attention to that most remarkable presentation of the Word of God—that Christ, as one Person, is composed of "many members"! In the third chapter of Galatians, where the Apostle is discussing another great promise made respecting Christ, he says (V. 16), "Now to Abraham and his seed were the promises made. He saith not, And to **seeds**, as of **many**, but as of one, And to Thy **seed**, which is Christ." Connecting this statement (emphasizing the fact that there was to be but one, single, individual Seed) with the last four verses of the chapter, we perceive the extraordinary privilege the Lord has granted to those who will fulfill the conditions.

Vs. 26 declares, "Ye are all the children of God by faith in Christ Jesus." Here is the first step in coming to Christ—exercising faith in His redemptive work, and thereupon becoming "justified by faith,"—accepted as a child of God upon that basis.

Vs. 27 declares, "So many of you as have been baptized into Christ have put on Christ." Here is the second step—to become "baptized into Christ." What does it signify? The word baptism as we all know, signifies to be immersed—not into water, for the Apostle is not discussing water here, but into Christ—to be submerged, overwhelmed in Christ. The Apostle is using the figure of a body, and reminding us, as he does in Eph. 2:20-22, that Christ "is the Head over all things to the Church which is His body." Every member of the human body is baptized or submerged into the head of that Body, in the sense that each member recognizes the authority of the Head, and has no will of its own but accept the will and direction of the Head. There is my finger; I move it as I please; it performs no intelligent action of itself—it simply carries out the instructions communicated to it by my will, which resides in my head. My finger has no individuality; it is simply a member, a part of **me** because it is connected with the one **will** which resides in me. If that finger were to manifest a spirit of antagonism, and to try to exert some authority of its own, I should know that it had become diseased—as sometimes persons are afflicted with disorders which prevent their wills from properly controlling their bodies. For instance, in that malady called St. Vitus' dance, a person so afflicted might bid his hand take up a glass of water, to convey it to his mouth, but instead of doing so the recalcitrant member might throw the water over his shoulder. Then the member would need medicating, in order that the affliction might be dissipated and submissiveness be restored. And if such a result were obtained all would be well. But sometimes we know that so grievous a condition enters into the body that some members cannot be restored to harmony with the will, the head, the poison becomes so virulent that there is no hope of recovery, and then the patient must submit the offending member to the surgeon, who **cuts off** that which has proven disobedient.

These various conditions are possible in the body of Christ, dear friends. A spirit of antagonism may develop in connection with our relationship with our Head, and we may feel disposed to carry out our individual will—to reawaken the authority of our old human will. In such a case, the Lord, as the Great Physician, applies the medicine,—He permits us to be chastised, corrected, that we may learn the lesson of full submission to Him to whom we have committed ourselves by a solemn covenant. And if we are properly restored to obedience to our Head by such experiences, all is well—we are permitted to remain in the Body, and to learn the further lessons the Lord has for us, and to make our calling and election sure to the Kingdom. But if we still maintain a spirit of antagonism, and seek to carry out our personal wills, eventually there will be such a degree of wilfulness in the matter that the Lord can no longer retain such members—and then, as the Surgeon, He will **cut off** the member acting contrary to His will. He will replace such a disobedient one with another member which

will manifest properly the spirit of devotion to the Head.

But if we continue in faithful submission and obedience to the Lord, and recognize no will of our own, then we have fulfilled to us the condition expressed in Vs. 27—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female"—there are none of these diversified wills and individualities in the body of Christ—these personalities have ceased; the will has been killed by the act of consecration—and now there is but one will—"Ye are all ONE in Christ Jesus!" That takes us back to the 16th verse, which describes the single, individual Seed—not many seeds, but "One seed," and if we are One with Christ, without any will of our own, but wholly subjected to Him, then the stupendous declaration of the 28th verse comes home to us. Listen, dear friends: "And if ye be Christ's [if you are one with Him, if your will is entirely given up to His will, so that you are but a member of His Body] then are YE ABRAHAM'S SEED, and heirs according to the promise!" What wondrous grace! What Glorious privilege, to be thus called to share with Jesus Christ in the performance of that wonderful promise—"In thy Seed shall all the families of the earth be blessed!"

And if, in respect of that great promise the Apostle could say that the application was not only to Jesus Christ, but also to the Church, His Body, likewise may we apply the precious suggestions of Isaiah 42:6, and say that that precious promise belongs to Jesus Christ, and to all the members of His Body—not to any other individuals, but to the Christ, as a whole—one Person, because there is the one Will dominating the whole.

Now glance hurriedly at our chapter and see the beautiful correspondency in connection with the experiences of the body-members.

In Vs. 1 we see our privilege to be a part of the "Servant"—that we are given the precious opportunity to give ourselves in full consecration to our Father, and "take upon us the form of a servant," that we might serve the divine will, in preference to our own, that we might "humble ourselves, and become **obedient** unto death—even the death of the [symbolical] cross"of sacrifice. We also see our privilege as God's elect; that just as our Head was elected, so also we. "No man taketh this honor unto himself," and if the Father had not carefully explained the privilege we should never have dared to take it to ourselves; but He has invited us, He has "called us with a heavenly calling," and we have embraced the opportunity so graciously given. And in order to fulfill the obligation He has "put his spirit upon us"—not that glorious unmeasured outpouring given to the Head, for we are not perfect vessels, as He was, and we cannot contain it all; but he has given us His Spirit according to the measure of our capacity, that we might have strength for our trials, courage for our conflicts, and realize His grace continually sufficient for us. And then it is our blessed privilege to become in the future participators in the great work of "bringing forth Justice to the Nations"—adding our little sacrifices to the great sacrifice of the Master, that we might be **counted** as having shared in the satisfaction of Justice, so that we might testify to the whole world the favor which is to be communicated to them all in the times of restitution.

In Vs. 2 we see our privilege of humility. We are not to cry aloud in the streets—we are not to be arrogant, or boastful, or bombastic, but meek, humble, faithful and submissive. So in our Lord's case, so in ours—there is **one thing** we should do to the end, and no other—and that is to **die.** We should not seek to ally ourselves with the governments of this present evil world, and try to co-operate in their unwise arrangements, but we follow our Head's example, and declare that our Kingdom is not of this world, that we are glad to wait until the Lord's time for the establishment of the conditions of perfect righteousness, through a government absolutely able to perform blessing for the waiting world. While we see many, of earnest mind and honest desires to help the poor groaning world, who sometimes rail at us because we follow not with them, we realize that we are permitted a clearer insight into the Lord's plan, and look forward to a more glorious consummation than they seem to conceive of; hence, while we sympathize with every noble effort to ameliorate the evil conditions of humanity we do not "lift up our voice in the street of the city,"but wait for the new city, the heavenly Jerusalem, to accomplish the real good for which the world waits.

Vs. 3 emphasizes our privilege respecting compassion and tender love. We are to show the same kind attitude toward the weak and erring that the Lord did. It is our opportunity to help the broken reeds with the bandage and splints of loving kindness, that the strength of the Lord may the more thoroughly work in them to stand steadfast; and we also are granted the privilege of stretching out the hand that shall shield the dimly burning wick, which is almost flickering out,—to protect it from the rough winds of persecution and condemnation, that it may gain a stronger hold upon its base of strength, and be able to enlighten others thereafter. When the light has actually gone out we can do no more for such as have had such experience—it would signify that they had gone beyond our help; but so long as their little lights are flickering it is our privilege to compassionate them in their weakness, and to comfort them in their afflictions, and to shield them as much as possible, that they may be restored to better conditions, if they will return to closer association with the Lord, as Peter did.

Then we also, as our Head (Vs. 4), "shall not fail nor be discouraged." Our confidence shall be sustained by faith in all God's good purposes, and complete ability to perform His holy will; so that no matter how discouraging the situation we shall trust and not be afraid, but wait with faith until the glorious Kingdom has established Justice in the earth—even to the little isles, the remotest corners of the earth—and the Law of the Lord has begun to enlighten the blinded and sin-stricken world.

And to us, as to our Head, the Father will grant the comfort of this precious promise of our text, preceding it by calling attention to all His previous wonderful works, which guarantee His ability to perform what He declares He will do: "Thus said God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth unto the people upon it, and spirit to them that walk therein:

'I the Lord Have Called Thee in Righteousness, and Will Hold Thine Hand, and Will Keep Thee.'"

The promise is to us, if we are members of the Body of the Servant, and seeking to maintain an obedient attitude in harmony with our Head.

To us come similar experiences as came to the Lord: (1) We are not received with graciousness nor appreciation by those to whom we declare our message. As our Lord brought His message to "His own people," and they "received Him not," so we bring our message to our own people—the Lord's professed people—to nominal spiritual Israel; and the effect is the same: "They hide as it were their faces from us; we are despised and they esteem us not." But what shall the effect be upon us? Shall we become discouraged, and draw back from our obligations and privileges? Nay, verily. Our mission shall be accomplished in the strength of the Lord, and in the face of all the oppositions that may come, for the promise is ours: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee!"

(2) We, too, have the privilege, with our Head, of giving up our lives, our vitality, day by day, in the service of others. It is true that we do not put our hand upon others, and miraculously restore them to

health, because we have not a sufficiency of vitality to do anything of that sort. Our vitality is but a fragment, and it amounts to almost nothing; but we can give it up day by day in the Lord's service, nevertheless. We can use our energy in preaching the truth, in presenting the Gospel of the Kingdom so that it heals those who receive it of many spiritual afflictions, and thus we are giving up what we have of virtue (vitality) in performance of our covenant, as members of the Body. Every word we utter, letter we write, act we perform, which has for its object the serving of the brethren, and spreading the truth, is laying down our lives, in fulfillment of the exhortation in I John 3:16, and in so doing is it not refreshing to hear the gracious promise, "I the Lord have called thee in righteousness, and we hold thine hand, and will keep thee."

(3) And it is our portion, likewise, to see that those who are nearest and dearest to us, those from whom we might expect the most of sympathy and loving consideration, cannot enter into our inmost feelings, and cannot appreciate our attitude of sacrifice. Our earthly friends and relatives, and even those who are of the "household of faith," those who are merely justified, but have made no covenant of sacrifice—these all say to us, as did Peter to the Lord—"Let this thing be far from Thee! This shall not happen unto Thee!" —Sacrifice! Self-denial! Nonsense! Take the good things of this life, and enjoy them—of what harm are they? Shall we throw away the good things in our reach, to grasp after fantastical things of a spiritual nature, that we cannot understand, and which no one may ever attain? And so they go not with us. But, dear friends, let us remember our relationship to our Head, and if the nearest and dearest earthly ones will not go with us—then let us trust in the precious refreshment of this promise, "I the Lord have called thee in righteousness, and will hold thine hand and will keep thee," and **let us go on alone!**

(4) Then the fourth, the most trying of all our Lord's experiences, shall be ours also, in a certain sense; for as the type showed, not only was the Bullock, which represented the Head, sacrificed, and his blood presented in the Most Holy, but likewise also the Goat, and the body members are represented in this second sacrifice. As the High Priest carried the goat's blood from the first to the second vail, so our consecration is represented—carrying our lives in our hands—sacrificed lives—never to be taken back, but to be offered with the blood of our Head, in the presence of the Father, "for the sins of the people." And as the condemnation of the High Priest was possible in connection with the sacrifice of the goat, so is it possible that we may be found unworthy of acceptance in the Father's sight, because of failure to perform our priestly office. How necessary, therefore, that we follow very closely in the footsteps of our Head, that we be not condemned, when death shall be before us, and we are ready to stoop down in death, to go beneath the second vail, in our attempt to reach the heavenly conditions—the glory of the Most Holy. We shall not have to endure the agony the Head had to experience—for He went before us, and opened the way, and it is by His grace and the comforting assurance that He has preceded us, that we are able to go at all; but if any self-sufficiency should enter our minds, and if we should become high-minded or proud in any degree, a sad condemnation, instead of approval, would be our portion when the time for final decision respecting our experiences should come—when we were about to pass into the death condition, in fulfillment of our covenant. But let us look to the Lord, who has given us the promise, and let us feel confident of His grace sufficient, if we trust in Him, for He has declared, "I the Lord have called thee in righteousness, and will hold thine hand and will keep thee."

Let it not be supposed for a moment that we are seeking to exalt the position of the Body-members of Christ, in relationship to this matter of joint-sacrifice, in too high a degree. While the Church is permitted to "fill up that which is behind of the afflictions of Christ," and to have its little offering presented in the Most Holy with that of its Head, it is the latter sacrifice which is the efficacious one, and the value of the Church's offering lies wholly in what is **reckoned** to it of the merit of Christ. Our dear Brother Barton gave a beautiful illustration of this point, which greatly impressed me; and that is, that the Bullock represented the sacrifice of Christ Jesus Himself, while the Goat represents the sacrifice of all the Body, one hundred and forty-four thousand members. So that the proportion of importance of the Church's sacrifice to that of our Lord's is the proportion of one-one-hundred and forty-four thousandth part of a goat to a whole bullock! What insignificance that represents, as respects each of us—each one of us has a share to the extent of a mere shred, just enough to permit us to be counted in, but not at all enough to allow of the slightest boasting or self-complacency.

When the work is completed, and all the members of the Body have added their little mite in the sacrificial work, and have presented it complete in the Most Holy, then all together, constituting the Great High Priest, shall be clothed with power and glory, represented in the garments of glory and beauty of Aaron. and coming forth, in all the plentitude of Kingdom authority, this great Servant and Seed of Abraham, Head and Body, shall lift up the hands of power, and pronounce the antitypical high priestly blessing—which shall communicate to all the families of the earth the beginning of the rich favors of restitution and all its concomitants of peace and good will to the whole world.

It will be in that glorious climax that the context of our text respecting the Kingdom work shall be fulfilled by the entire Servant—"I will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison house." This is the great honor we may look forward to with joy—the communication of favor to all the poor, sin-stricken creatures who for so many centuries have been groaning and travailing in pain, waiting for that glorious culmination. Note just one phase of the prophecy: "A light for the Gentiles." At the present time the Church is letting its light shine —Jesus declared, "Ye shine as lights in the world." But of what kind? Little Candles. Here we are, letting our little beam shine forth—not very far, for we have no very great influence—but to the extent we can we are trying to illuminate the great darkness surrounding us, and shedding such glimmering rays upon the pathway before us that from time to time others see our light and are attracted by it, and one gets a light from us, and goes onward shedding other rays, and still others take from that one; and so it goes, and has been going, throughout the entire Gospel age. As each little light finished its work it flickered out, and waited in silence till the end, and other lights took up the work, until all the witnessing had been given, according to the divine purpose. And then—the Lord proposes to gather all these little candles together, and transport them to the heavenly condition; and in that state they cease to be candles—they attain a brilliancy their careers in this dark world never seem to justify—the Lord says respecting that wonderful future, "Then shall the righteous shine forth AS THE SUN in the Kingdom of their Father!" What a privilege! What a wonderful reward! And the work that the Sun shall do is to fulfill this prophecy: to be "a light for the Gentiles"—to scatter the mists of error, the darkness of superstition, the miasma of ignorance, and to communicate to all the world, sitting in this woeful condition, light—joy, peace, refreshment, grace and comfort, which shall give to all true perceptions of God's glorious character, and blessed opportunities to attain the fulness of the favor which shall then be provided—restitution to all the perfections of human nature, such as Adam had before he sinned.

What a gracious God is our God! What comfort and solace He administers to us! And since He makes such precious provision, may we not, dearly beloved brethren, go on with greater earnestness and zeal, assured that He will fulfill His good promise to the end, and that in due time we may be permitted to hear His precious word of approval, "Well done, good and faithful servant; thou hast been faithful over a few things [that is all we could do, dear friends—we cannot perform many things, our abilities are altogether too small; but is it not blessed to think that the Lord is willing to accept our faithfulness in a few things, and if we are that, then to say] I will make thee ruler over many things: enter thou into the joy of thy Lord." Surely we can trust Him for the few days or hours further in the pilgrimage, with such a prospect, for "I the Lord have called thee in righteousness, and will hold thine hand and will keep thee." Praise His glorious name! Amen.

3:00 P. M.—Discourse by Brother C. T. Russell. Subject, "The Oath-bound Covenant."

PASTOR C. T. RUSSELL preached on the subject, "Life, Death and the Hereafter, the Divine Program Set Forth in the Abrahamic Covenant"; "God's Oathbound Promise to Abraham, the Hope of the World."

Pastor Russell said:

The issues of life, death and a hereafter are all in the hand or power of the Lord. He took counsel of none of us, and holds himself fully responsible, declaring that all of his purposes shall be accomplished, and that His word that has gone forth shall not return to Him void, but shall accomplish that which He pleases.—Isa. lv., 10-11.

He owed us nothing in the beginning, and will be under no obligations in the end. We are His debtors for all that is profitable or enjoyable. He is a rich King and Father, and is able and willing to do exceedingly abundantly for us, His creatures—better than we could have asked or thought.

But He has His own way for doing this, which, in the end, will be seen to be the best way. "His ways are in clouds and darkness," writes the prophet; and the poet answers, yes, "God moves in a mysterious way His wonders to perform."

The Gift of God.

Eternal life is "the gift of God" for all of His creatures who will take it on His terms and for all others He declares.

"The wages of sin is death"—the blotting out of life. And who cannot see that this arrangement to destroy all who will not use life in accord with the Divine will, is really a mercy? To perpetuate life opposed to His will and law of righteousness would be a disgrace of God and an injury to the holy as well as to the unholy. God gave our race life in Adam, but, as He had foreseen, they lost it by disobedience and came under the penalty—death. As He purposed before the foundation of the world. He in due time sent His Son to be "the Lamb of God which taketh away the sin of the world." As such Jesus died—the just for the unjust, "tasting death for every man." (Heb. ii. 9). This glorious purpose God set forth to Father Abraham in His oathbound covenant, of which the Apostle writes, our text. (Heb. vi., 13-20).

In discoursing upon the promise made by God to Abraham he took for his text Hebrews vi., 17-19:

"God willing more abundantly to show unto His heirs of promise the immutability of His counsel confirmed it with an oath, that * * * we might have strong consolation who have fled for refuge to lay hold upon the hope set before us * * * which hope we have as an anchor to our souls both sure and steadfast."

He said:

Only those who have strong living faith in the Almighty God and in His Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs.

To the higher critic the apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses.

However, some of God's true children whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages may be inclined to question what interest we could possibly have in God's oath to Abraham, given more than 3,000 years ago. Such are inclined to say to themselves: "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people present, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan, and that its completion will be glorious—a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early church drew comfort from the oathbound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the body of Christ. The apostle's words imply that God's promise and oath were intended more for us than for Abraham—more for our comfort than for his.

Note the apostle's words: "That by two immutable things (two unalterable things) in which it was impossible for God to lie, we (the Gospel Church) might have a strong consolation (we) who have fled for refuge (to Christ) to lay hold upon the hope set before us."

Assurance of Almighty's Oath.

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise, and the oath of the Almighty—which doubly sealed it—gave double assurance of its certainty of accomplishment, but the apostle intimates in the words quoted that God's special design in giving that covenant and in the binding it solemnly with an oath, was to encourage spiritual Israel—to give us a firm foundation for faith.

God well knew that, although 3,000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement and the still more deliberate oath that bound it. We cannot but wonder at such descension upon the part of the great Creator—that He should condescend to give His oath on the subject.

An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate under special conditions to confirm his word with an oath. How much more might the heavenly Father have so regarded the matter. But our text explains the reason for such condescension. He was willing more abundantly to show the unchangeableness of His plan to the "heirs of the promise"—not to the world.

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this gospel age are declared to be His joint heirs in that promise, which is not yet fulfilled. For its fulfillment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together

waiting for the great fulfillment of that oathbound promise or covenant. (Rom. viii.)

Those who follow the apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

How can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

God Foresaw the Present.

This is the pitiable condition of many of God's true children; for they are merely babes in Christ, using the milk of the word. They have need of the strong meat of God's promises, as the apostle speaks of it, that they may be "strong in the Lord and the power of His might;" that they might have on the whole armor of God—helmet, breastplate, sandals, sword and shield—and be able to quench the fiery darts of the wicked one—able also to help the weaker ones in this day when the adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word.

Need I quote the promise—the one so repeatedly referred to in the apostolic writings—the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus: "In thy seed shall all the families of the earth be blessed." It was a promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfill the promise!—he was merely a type of the greater seed of Abraham who in due time would fulfill it. Jacob and his twelve tribes, fleshly Israel, did not fulfill the promise, but still looked for a greater Messiah to fulfill it, to bless them and through them all the families of the earth.

The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the apostle makes clear to us that in saying that Christ is the seed of Abraham he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this gospel age as the body of Christ. This he distinctly states in many places, for instance, Galations iii, 16-29. Here he declares the matter expressly, saying: "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

The "seed of Abraham" is the Gospel Church, with her head the Lord Jesus, as the apostle states, again saying: "We brethren, as Isaac was (typified by Isaac), are the children of promise." (Galatians, iv., 28). It follows that the seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel age—the harvest time of which we believe we are now in.

But what a wonderful thought is involved in this plain interpretation of the Divine word. It is big with hope for spiritual Israel, the spiritual seed, and no less it means a blessing to the natural seed, fleshly Israel, and ultimately the millennial blessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this great oathbound covenant. Let us thus obtain what the apostle tells us was the Lord's intention for us, namely, strong consolation—strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of the present time. The implication suggested by the apostle is, that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings come to us from the dark ages, and through theological twistings handed down from time to time.

Distort Simple Language.

"Many of us have learned to distort the simple language of God's word in such a manner as to cause us anguish and distress. For instance, "destroy," "perish," "die," "second death," "everlasting destruction," etc., terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with Him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc.

It is high time, dear friends, that we should learn that God's book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence of our Creator. It is high time that we should take the explanation which the apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The God of this world has blinded the minds of them which believe not—lest the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord, should shine into their hearts." (II. Cor. iv., 4).

We cannot here and now discuss this subject, but have provided, in the hands of the ushers, some free pamphlets on "What say the Scriptures about Hell?" Should the supply prove insufficient drop me a postal card and I will cheerfully send from Allegheny what will satisfy both your head and your heart.

Now, what hope and interest has the church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the seed of Abraham—which seed is Christ and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who "make their calling and election sure" in Christ, are to be joint heirs with Him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings—the blessings of all the families of the earth.

The great blessing of forgiveness of sins which are past and even the blessing of being awakened from the sleep of death would profit mankind but little if the arrangements of that future time—the millennial age—were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint and the favor of God through the knowledge of God will be let loose among the people—"the knowledge of our Lord shall fill the whole earth as the waters cover the great deep." Blessing, aye, favor upon favor, blessing upon blessing is the Lord's arrangement and provision. All shall know Him from the least unto the greatest and none shall need to say to his neighbor or brother, "Know thou the Lord?" (Isa. xi., 9; Jer. xxxi., 34.)

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that,

as during this Gospel age, the Lord pours out His spirit upon His servants and handmaidens, so after these days, in the millennial age, He will pour out His spirit upon all flesh. There will be world-wide blessing through the knowledge of the truth. Mark how Moses, the prophet, spoke of these coming blessings and told how God would raise up a greater lawgiver than Himself, a greater teacher, a better mediator and under the better covenant of the Lord would bring blessings worldwide. Mark how again He represents the atonements for the sins of the whole world in Atonement Day sacrificial arrangements. Mark how again He typically foretold the blessings of the millennial age, representing it in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from servitude to sin, to Satan and the return to Him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began. (Acts iii., 10-21.)

Hope for Jews and Others.

The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion and after spiritual Israel shall have been glorified in the kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness, and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication." (Zach. xii., 10.) See also Romans xi., 25-33.

But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews—others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations—all peoples.

Let us look at the promise again—remembering that our Heavenly Father made it deliberately, and subsequently bound Himself to its provisions by an oath, so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore, without peradventure, this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed." What is the blessing so greatly needed by all mankind? We answer, it is the very blessing that Jesus declared He came to give, saying: "I am come that they might have life, and that they might have it more abundantly."

Ah, yes. Life! Life! It is life that the whole world needs, and our Lord Jesus declares Himself to be the great Life Giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life giver is the equivalent to our word savior. Jesus came to save man—from sin and from the penalty of sin—namely, death. It is a human invention of the dark ages to attach eternal torment as the penalty of sin; it is the divine arrangement to attach to sin a reasonable and just but an awful penalty—death. It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that He will take away the sin and all necessity for its penalty.

Poor, Imperfect Creatures.

We make God's love too narrow
By false standards of our own.

It is time for us to wake up to the fact that we are not better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own word when He declares, "Their fear toward Me is not of Me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other, as the apostle prayed for some, saying: "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heighths and depths—to know the love of God which surpasseth all understanding." (Eph. i. 18; iii. 18-19).

Do not misapprehend us. We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the Scriptures, which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the Scriptures which say that salvation at the present time is only for the little flock who, through much tribulation, shall enter the kingdom. We stand by the Scriptures, which say that this kingdom class now being developed is the seed of Abraham under the Lord, their head, their elder brother, the bridegroom. We stand by the Scriptures, which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race—the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the 'seed of Abraham," not an opportunity to have part in the great "change" from human nature to divine nature, not an opportunity to sit with the Lord in His throne; but an opportunity to become members of the "seed of Abraham," everlasting life under human, earthly, paradisiacal conditions; an opportunity of coming again into the divine likeness, almost obliterated in the human family through the 6,000 years of the fall. This period, in which this opportuinty will be granted to man, is in the Scriptures termed the day of judgment—a thousand-year day—the millennial day. It will be a day of trial, a day of testing, a day of proving the world to see whether with a full knowledge of God and of righteousness, which He requires, they will choose it in preference to sin, choose life in preference to the second death.

Thank God for that wonderful judgment, the trial day for the world secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." (Isaiah xxvi., 3.)

7:30 P. M.—Love Feast.

AFTER opening the service with song and prayer, Brother Russell spoke as follows:

Dear Friends: The time has come for our convention to close. From various expressions of joy that I have heard, I am sure that this has been a joyous convention, and I have rejoiced with you. Some of the friends have remarked that the fact of the debates being at the time of the convention seemed to lend something to the keen interest of the convention, and we are glad that it is so.

When first we met our Brother White, he heard that there was to be a convention here and was greatly disturbed; he did not understand why. I said, This has nothing to do with you Brother White, but is merely a gathering of the friends that want to be at the debates and who do not want to wander around the streets of Cincinnati. I could not make out why he felt so until he called on me last Sunday, and I saw that in calling the convention, he thought, we would drown him out like a political convention, and he could not be heard.

I said, Brother White, you do not know these people; they have no such thought. He said he had supposed they would spend the next day discussing what had been said the night before. I said, You can come into the convention at any time and you probably will not hear your name mentioned.

He could not understand how we could have a convention and not have a quarrel or wrangle over his name and doctrine. I said, You will find them all true brothers and sisters. I want to tell you that it was one of the encouraging features of the whole matter to note your good nature and respect; and I can see from one year to another, and from one convention to another, your growth in grace and the spirit of the Lord. I trust that you all hold with me that if we had all knowledge without love it would profiteth us nothing. God is not rewarding us according to knowledge, but according to character. I trust that the other hundreds of friends left at home, whom you represent here, will also get a blessing from this convention. Give to the dear friends there our loving greetings, not only mine personally, but of the whole convention. All cannot come together, but all ought to desire to do so.

I was very pleased to note during the debates that you all exercised a kindly spirit, and I never heard an unkind expression about our opponent, even if all was not as we would desire, but that the Lord would bless the brother's eyes that he might see the truth. I want to tell you how much I appreciate that.

We are not here, dear friends, to war and fight. We are to edify and build one another up in the most holy faith.

From what I can learn, you have had a feast of fat things, spiritual feasting, enjoying the Lord's Word and talking about the Lord, but think, dear friends of the joy beyond the vail, when we shall have part in the first resurrection, and be like our dear Redeemer.

We are all longing for another General Convention, dear friends, and many of the friends have asked me: Brother Russell, when will we have our next convention. I have told them that so far as we can now say, the next will probably be at Pittsburg. You know we have moved from Allegheny over to Pittsburg; they have changed the name of Allegheny and taken it in, and now Allegheny is simply celebrated as the home of **the Wach Tower Bible & Tract Society**, and I do not know what Pittsburg will be, but it has been known as being black, and now we want it to be white.

We are hoping to have a convention in Pittsburg about the 1st of September. Arrangements are not complete, but we think this is one of the most favorable years. We expect to have only one General Convention this year, and all the friends will like to get to Allegheny and Pittsburg on one occasion at least. There will probably be some favorable arrangements for railroad rates. We expect to have on that occasion at least 2,000 friends.

I was thinking as Brother White made the remark the other evening in his discourse, he said, "this 'Russell Doctrine' is putting people to sleep, and they do not care for anything religious at all." I was thinking how incorrect his view is. I was noticing, for instance, and I would liked to have had time to call his attention to it, that there were about 600 attending this convention from various parts of the United States, Canada, Massachusetts, Maine, Oklahoma, Kansas, and all around everywhere, and I suppose the 600 spend at least $20 each during the week, making $12,000 spent for this convention. I was thinking of the fact that Brother White and his associates in the Christian denominations, the Presbyterian, Methodist and Baptist, etc., and all the others, have been preaching hell fire and torment in Cincinnati for one hundred years, and yet here in Cincinnati, without railroad-fare, lodging expenses, etc., there was a comparatively small number present compared with the population of the city. We would call attention to the fact that about six hundred came a long distance at large expense, and those that came from Cincinnati without expense were not many more. Probably two thousand attended in all. Some might say that was money wasted. I used to take that view, but as I see the spirit manifested and note the Scriptures which say, "Forsake not the assembling of yourselves together" and "They that loved the Lord spake often one with another," I do not think it a waste of money. You want to speak with one another and to exchange fellowship. "They that loved the Lord spake often together and a book of remembrance was written of them that thought on His name." "They shall be mine in that day that I come to make up my jewels." We want to be in that jewel class. We want to be rightly exercised by our experiences so that there will be developed in us, more and more, the character-likeness of our Lord Jesus? and if your coming together and all we spend for it helps to develop that character, and you feel you have your money's worth and more, all I can say is, God bless you.

I was thinking of a suggestion made that perhaps the people had not come because of money. We never ask for money. I give you an idea of the sentiment of the people: I told you in the address to colporteurs that as I was talking one night and shaking hands after the debate, some one came up and put ten dollars in my other hand. The next night, some one put a twenty dollar gold piece in my hand. Last night I opened some mail and in it was a letter from Toledo. Brother Kuehn sent a draft for $100, and said, I am sure there are some expenses there and I want to have a share, and he said, As I was writing a check to get the draft, my partner, who is not in the truth at all, but a business man, said: What are you going to get that draft for—to send down to the Watch Tower Society? When I said yes, he said, Count me in for half; I want to have a share in that too. You see how the spirit of the matter goes. Instead of having to ask people for money, I have really had to tell people they ought not to give so much money but ought to keep it for themselves. Is not that peculiar?

There are only twenty-five minutes before I must say good bye and catch my train, so I will shake my hands now. (He waved his hands and the audience all responded.)

The Pilgrim Brothers were then asked to come forward and form a line in front of the platform.

Then the Cincinnati colporteurs were asked to come forward, the brothers lining up on one side of the Pilgrims and the Sisters on the other side. Then all the other colporteurs present were asked to come forward and form in line. (A very large number came forward, so much so that it began to look as though

there would be no audience left. Brother Russell said, I am afraid I made a mistake, this is more than I contracted for. There were in line, eight Pilgrims and seventy-nine colporteurs, forty-one brothers and thirty-eight sisters. There were several others in the audience who did not come forward because of lack of space.

Brother Russell then led the way, passing down along the line shaking hands with all and breaking bread with the Pilgrims, each of whom held a plate of bread. The audience followed Brother Russell in this farewell greeting.

"Blessed Be the Tie that Binds" was sung, and thus on March 1, 1908, closed the BEST Convention.

"THINGS SAID."

THE following interesting items have been contributed by various friends regarding the effects of the debates and remarks heard referring to same, etc. We therefore give them to you as we have received them, and they will give you an idea how some people, at least, feel regarding the matter. Many more interesting items could have been collected, but we did not have time to gather them, and our space will not permit of publishing much more:

(1) Dr. Robertson, Chairman of the Debates, Monday night, quoted by Mr. White as, "A preacher of dead people being alive", stepped up to Brother Russell at the close of his last speech that night and said, "Brother Russell, you made a strong argument, and I believe with you that the dead are dead—that 'Death is the wages of sin.'" Then he turned to a brother minister and said, "Don't think that I have denied the Presbyterial faith; no, I believe personally that the dead are dead, but as a Presbyterial preacher I believe they are alive, i. e., if you want me to."

(2) Hon. Scott Bonham, Chairman of the Debates, Wednesday evening—a prominent attorney and church worker in Cincinnati, remarked publicly at the close of the Debates that night, "If Pastor Russell decided to accept Mr. White's proposition and go to Texas to hold a twelve day debate with him, I wish he would call at Cincinnati and take me along with him; I will guarantee I can fill a whole train with people from here. Also, if Mr. White decides to go to Allegheny to bury Mr. Russell as a debater, I want to go there also. I am a firm believer in Mr. Russell, and I have a great deal of confidence in Mr. White also."

When shaking hands with Brother Russell, after Brother Russell had delivered the counterpart to Peter's Pentecostal sermon, said, "Brother Russell, you have won me to your side, or your way of thinking and I want to get your books."

(It was the general sentiment of the Truth Friends, at least, that Brother Russell's first speech on Wednesday night was the grandest, the most wonderful and the most logical outline of the Divine Plan of salvation ever delivered since the days of the Apostles. While Brother Russell was obliged to speak very rapidly in order to say what he did in fifty minutes, yet every word was clear and distinct; he seemed to be at his best.

At the close of that wonderful address, the Chairman announced the following hymn:

Wonderful Words of Life.

Sing them over again to me,
Wonderful words of life!
Let me more of their beauty see,
Wonderful words of life!
Words of life and beauty,
Teach me faith and duty;
Beautiful words! Wonderful words!
Wonderful words of life."

This song was exceedingly appropriate at that time and seemed to cap the climax. Even the opposition party joined in the song, little realizing that they were paying a tribute to the wonderful words that had just been spoken. We would suggest that you go back and read that discourse over again, and in your mind picture our beloved Pastor standing on that high platform, with about eight of the Truth Friends on one side of him and about eight of the Opposition on the other side, and facing an audience of fully two thousand people, whom he held spellbound for fifty minutes. Get into the spirit of his earnestness and the rapidity of his speech, then sing the beautiful verse above, and you will, in a measure, be able to realize something of the experience of the vast audience that evening. Then contrast with those WONDERFUL WORDS, the sarcasm that followed in the next speech, and judge who manifested the spirit of the Lord.

(3) The landlady where Brother and Sister Dickerson roomed, attended the debate on Monday night. She came home overjoyed with the knowledge that God was a God of love, and that some one was found that could unfold the deep things of the World. "A prophet among them." Ezek 2:5. She said she had been listening to the Gospel (?) of damnation all her life and was sick of it. (AMEN! Even so say we all.)

(4) A word from Mrs. ———, of Wilmette, Ill. In a letter addressed to a Sister in attendance at the Convention she said: "I think Elder White proved a very able opponent, and his theology sounded so natural to me, but I found I could not read much of it at a time, I would soon tire of it, and begin reading Brother Russell's more restful doctrines. I am glad Elder White belonged to the Radical Branch or School, for it made Brother Russell's arguments all the stronger, and his logic more weighty. You see I am leaning toward your side, although I do not know why, except for the reasonableness of it." (This lady was one of the old-time fire and brimstone kind.)

(5) Sunday following the Debates, an ex-Methodist minister came forward after the Sunday afternoon discourse and said, "I would like to see Brother Russell." He was taken to an adjoining room and introduced to Brother Russell. He said, "Brother Russell, I have attended the Debates, and I want to tell you that I have at last found something that I can preach. I was a minister and I had to give it up, as I could not harmonize the teaching of my church, or any other, with the God of the Bible. I am glad I was able to hear you, and I want to know more."

(6) A lady in the audience was heard to say: "I am a follower of Elder White, or rather Mr. White's doctrine, but I must say that he exhibits a bad spirit, and I don't like it a bit."

(7) A few words from one who attended the Convention on Sunday only: "It seems like a dream that in 24 or 36 hours so much has come to pass, but a good, sweet dream—I learned so much of the TRUTH. I am so lonely to-day, I feel lost in a way, yet I have a peace of mind unknown before. I think of the happy people I met (the Truth people); they seem to be the truest and happiest people I ever met, and I want to become one of you, if I can get the understanding through brain and heart."

(8) A gentleman who has been going the rounds of Theosophy, Christian Science, New Thought, etc., was induced by some of the Chicago friends to attend some of the debates, which he did. He also had personal conversations with a number of the brethren, and recently, since the debates, we learn that he has read the First Volume of MILLENNIAL DAWN, and is ready for the Second. He thinks it is the finest thing he ever received.

(9) A Sister from the Cincinnati Ecclesia writes:

"We are hearing each day of the interest aroused concerning the debates. Will say that my mother and brother have both been reading the reports and say they enjoy them so much and feel that my father would have been one with us, had he lived.

Two of our friends who attended the debates, one who claims to be an agnostic, said that Brother Russell's talk was logical and very interesting throughout, and they were both impressed with the beautiful spirit which he manifested.

Two ladies, with whom we talked, said it was beautiful, especially the Sunday afternoon discourse.

A deacon of the Baptist Church, who attended all of the debates, has ordered the first three volumes of MILLENNIAL DAWN; he says he wants to investigate.

We have heard several remark that they were so impressed with the deep spirituality of this Convention, also the wonderful love manifested.

The engineer of the electric plant at Music Hall stated that he had witnessed many a Convention from Sunday-School to political, but he had never seen such harmony among any people as at our meetings.

We had quite a large attendance last Sunday—had to bring in extra chairs. I counted twelve strange faces. One woman told me she wished she had known about this twenty years ago.

Sister N. (Colporteur) found a party here in the city who had heard one of the debates, but did not know where to secure the books, and was delighted to take a set from her. There is no doubt people are reading as they never did before, we trust a few may have the hearing ear.

Many have stated that it was the best Convention in their experience, and I know that to me it was by far the most helpful I have ever attended, it encouraged and strengthened my faith to a very great extent, and it seems as though I never appreciated the TRUTH as much as now."

Another gentleman, living in Cincinnati, after listening to some of the debates remarked: "What Pastor Russell said is the fulfillment of the teaching of the Bible; it is reasonable and is in line with what I have always thought. Sometime ago I wrote out some of my thoughts on the typewriter regarding these matters, so that I would not forget them, and I want to tell you, they are right along the line of Pastor Russell's teachings." This same gentleman attended the Sunday afternoon service, after the debates closed, and heard Brother Russell's discourse on "LIFE, DEATH AND THE HEREAFTER," as outlined in the Oath-bound Covenant. He said, "That was the finest thing I ever listened to." He came again to the Love Feast in the evening, listened to what was said and then went forward and shook hands with the Pilgrims and all the Colporteurs. At the close of the service, he inquired for the meeting place of the Cincinnati Class, and said he wanted to attend their meetings. We learn that he has attended their meetings and manifests much interest.

Hon. Stanley E. Bowdle, Chairman of the Debates Thursday and Friday evenings, was heard to remark, after Brother Russell's discourse on baptism at the debate Thursday night, "That is the strongest argument on the subject I have ever heard, and I want to read it again in the morning."

This gentleman was very interesting in his opening remarks, before introducing the speakers, but as he is a natural born actor, it is impossible to give on paper the impression he made upon the audience.

Among other things, he said, he had not been in a sectarian church for thirteen years, nevertheless he had worn out three Bibles in the meantime.

One evening he made some comments upon the action the other preachers took regarding Elder White's visit to Cincinnati, and said that it reminded him of a debate which took place in Jerusalem in the days of our Lord, when the Doctors of Divinity there said, How knoweth this man letters having never learned—of US?

Again, on Friday evening he opened the service by reading from the Scriptures regarding the "Mystery", which had been hid in past ages, but is now made known. He said that years ago, when in the nominal systems, he had searched for it, but could not find it with a search-warrant or a dark lantern. Pastor Russell affirmed on Friday evening, and at the close of his arguments, he took up this question of the "mystery", and in about ten minutes, he gave a most eloquent and pointed explanation of the whole matter. (Read it again.)

SUGGESTIONS FOR COLPORTEURS.

The following suggestions, from the Colporteur Department of the Bible House, were read at the Colporteur meeting on Wednesday. Through an oversight we failed to have them appear in the report of that day, so give them here.

This opportunity is taken to mention a few items, the observance of which will greatly aid the Department in giving your welcome orders prompt attention:

1. Write your full address at the head of each letter you send the Society and use Colporteur envelopes. If using plain envelope or postal card, be **sure** and mark Colporteur Department, as we want to recognize Colporteur letters promptly and give them the preference at all times.

2. Kindly inform us a week in advance of change of address. Many copies of the Tower are wasted because this matter is not given attention by some of the dear Colporteurs.

3. Reports may be sent in **previous** to delivery. We desire the names of all from whom orders have been taken. You need not wait to see whether or not you can deliver them.

4. Always fill out address line of order blank (last line on front page of blank). **Change** of address must be requested—not taken for granted. Leave change of address at post office also.

5. It facilitates the work and is to the Colporteurs' interest that they place **ALL** orders and remittances on order blanks. (These are supplied free upon request.)

6. Use Colporteur number (which is found on your assignment) after name at head of letters, and orders, also on postal cards.

7. Never order books outside of territory assigned to you.

8. Tracts No. 54 and No. 56 are specially adapted to the use of Colporteurs. Order all you can use with freight shipment, free.

9. In your request for territory always name county.

10. State on face of order blank whether your subscriptions are new or renewals.

SOME SPECIAL NOTICES

ONE GRAND, GENERAL CONVENTION

TO BE HELD ON AN ISLAND IN LAKE ERIE
NEAR TOLEDO, OHIO
AUGUST 29 TO SEPTEMBER 6, 1908

Are YOU planning to attend? The general sentiment of the friends who do attend these conventions is that the benefit they receive therefrom is a thousand-fold greater than the expenditure of time, money etc. which it may cost.

We feel that these are SPECIAL FEASTS which the LORD is providing for His children, and that He would not provide them if He did not want us to partake of them. Therefore, those who can and do take advantage, receive an incalculable blessing; while those who can and do not attend miss an opportunity and a blessing the angels would be glad to take advantage of, if it were possible.

Pray to the Lord earnestly about the matter, then go ahead as though it all depended upon yourself, but leave the results with Him. Should it then be that you cannot attend, your dis-appointment will be His-appointment.

WABASH SPECIAL TRAINS

Arrangements have already been started whereby the WABASH RAILROAD COMPANY will provide **several special trains** to accommodate the Chicago friends and those coming through Chicago from the West, Northwest and Southwest. We trust a large contingent of the friends will be able to go in a body. Details will be sent to the friends in this section of the country later, and we will be glad to be of any assistance possible.

The friends will remember that the WABASH RAILROAD is the road that gave us the special train and transported 271 of the friends so nicely on our trip to the Niagara Falls convention last year, allowing us to return part way by water, etc. We will, therefore, be assured of good service, for there is no better road to Toledo. In fact, the WABASH is the only road running east that operates chair-cars. Their ticket office is at 109 Adams street, Chicago, and they will be glad to answer any inquiries and supply any folders desired.

As to rates; this matter has not been settled as yet, but the general impression is that it will be a one-fare rate for the round trip, which would make it about $5.50 from Chicago to Toledo and return.

We wish to make mention here of one of the railroads we have used on two occasions:

THE MONON ROUTE and C., H. & D. Ry.

IS THE ROUTE THE CHICAGO FRIENDS USED

CHICAGO TO CINCINNATI, FEBRUARY 23rd

It Is the Only Route to French Lick—West Baden Springs

Ticket Office: 182 S. Clark St., Chicago

This road gave us good service, but it does not run direct to Toledo from Chicago

Chicago Public Meetings

As the Chicago Ecclesia expect to change the meeting place of one of their Public Meetings on Sunday, and as many of the friends visit Chicago and desire to know where we meet, we will therefore state that after May 1st we will meet as follows:

Sunday, 3 p. m.—In MASONIC TEMPLE (Corinthian Hall), State and Randolph Sts.

Sunday, 7 p. m.—In ATHENEUM BLDG. (Second Floor), 26 Van Buren St.

Some fifteen or more meetings are held during the week, throughout the city, at the various homes, but as some of these are changed from time to time, we will be pleased to supply particulars upon request.

Reports of Conventions

1906

The supply of the reports of the 1906 Conventions, held at St. Paul and Asbury Park, is completely exhausted, and **no more copies** can be furnished.

1907

Regarding the reports of 1907, held at Indianapolis, Ind., Niagara Falls, N. Y., and Norfolk, Va., will say that **we still have on hand a large supply of those reports**—about one thousand copies of Part I (Indianapolis) and about two thousand copies of Part II (Niagara Falls and Norfolk).

These reports contain many grand sermons, any one of which is worth more than the reports have been selling at, and we would be glad to have all the brothers and sisters get the benefit of them.

While these reports have been selling for considerable less than they cost us to produce them, yet, in order to get the balance circulating among the friends, we will make the following extremely low prices, so that if any wish to buy them for themselves or to give away to others, they can do so:

Single copies, Part I	$0.15	postage prepaid
Six copies, Part I	.75	postage prepaid
Single copies, Part II.....	.20	postage prepaid
Six copies, Part II.....	1.00	postage prepaid

Thus by buying six sets, six copies of each, you get them at **$1.75** for six sets.

Some people will read a report who would not read a tract, and we know of several people who have come into the Truth through reading the reports.

1908

We will be able to supply any number of extra copies of this report at 55 cents each, postage included, but we would like to know as early as possible how many extra copies you desire.

When ordering these reports, be sure to state DEFINITELY just what you want, whether Part I or Part II of the 1907 Report, or whether this year (1908) or both, and how many copies. Give your full name and address. Read your order carefully.

When remitting, please do not send personal checks, unless you add 10 cents for exchange, as it costs us that much extra to get the check cashed. We would also caution some of the British friends with regard to sending "Postal Notes." Such are not negotiable and cannot be used in this country. The friends across the water should remit by Foreign Money Order. Also be sure to state what country you live in. Some of the foreign friends fail to state whether they live in England, Scotland or Ireland, and it causes us trouble.

Send all orders and remittances to DR. L. W. JONES, 2024 Washington Boul., Chicago, Ill., U. S. A.

FINALLY

Don't Forget the Convention to be Held on an Island in Lake Erie, Near Toledo, Ohio

AUGUST 29 TO SEPTEMBER 6.